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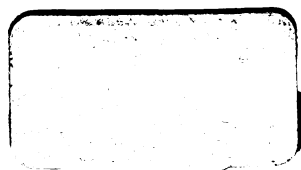
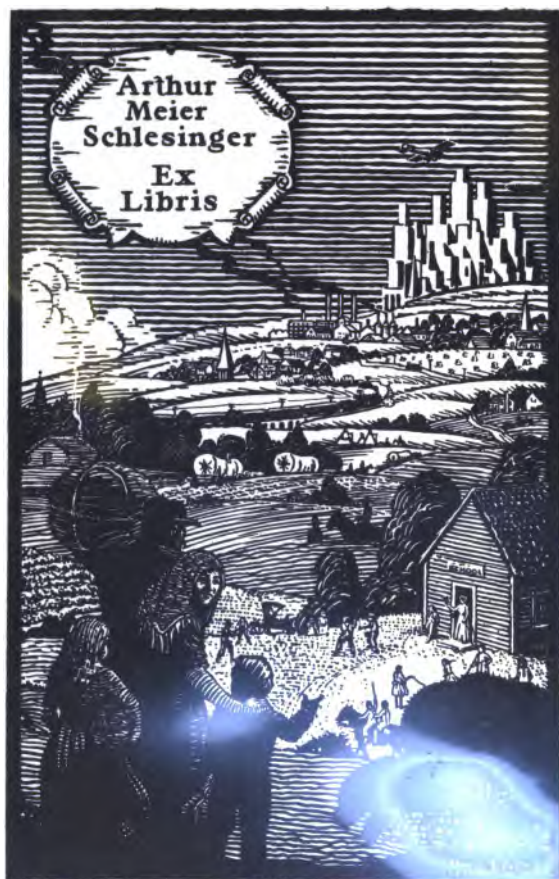
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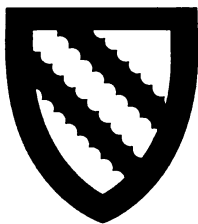
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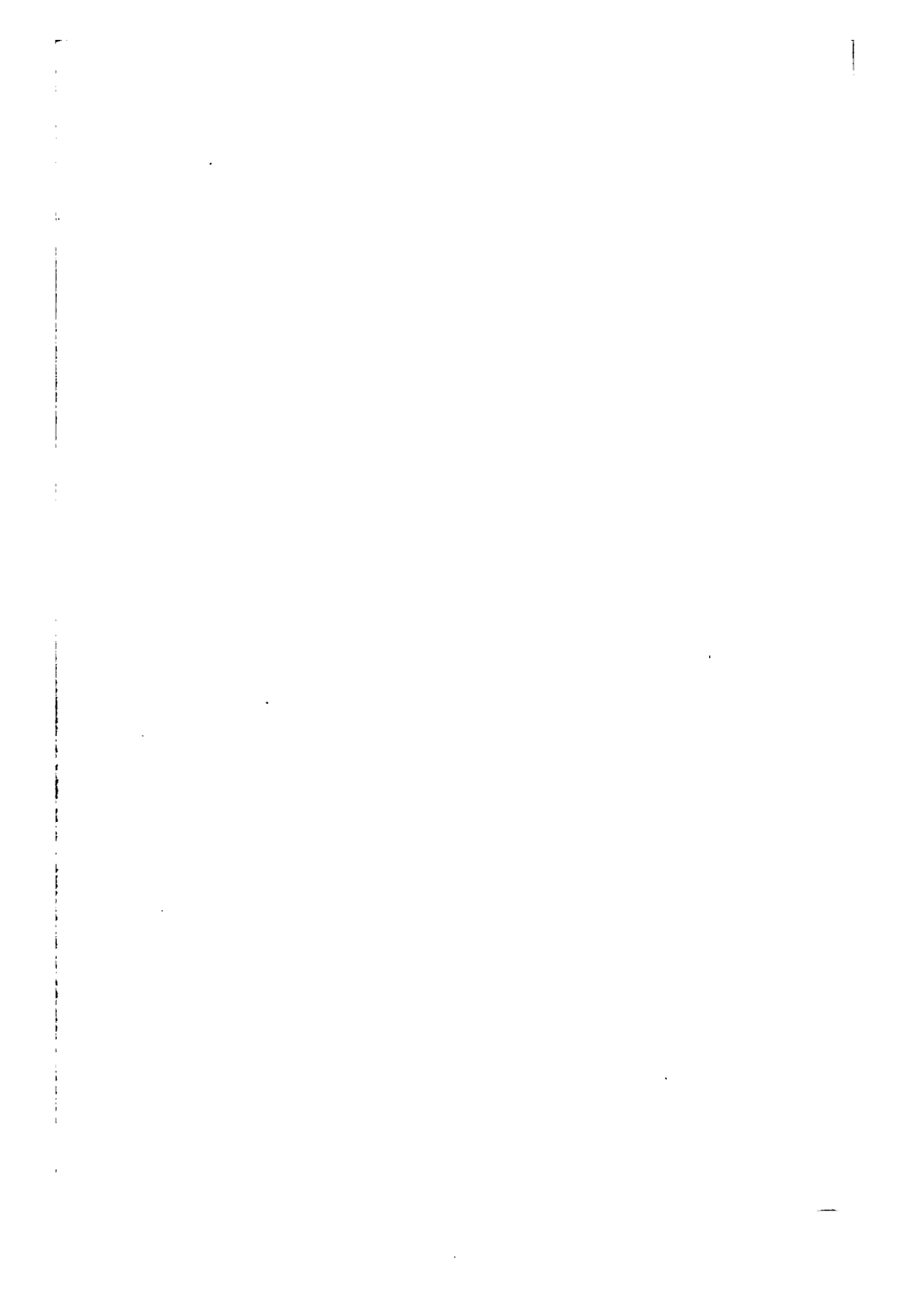
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The Etiquette of New York To-day

The Etiquette of New York To-day

BY
MRS. FRANK LEARNED
(*Ellin Craven Learned*)

AUTHOR OF "IDEALS FOR GIRLS"



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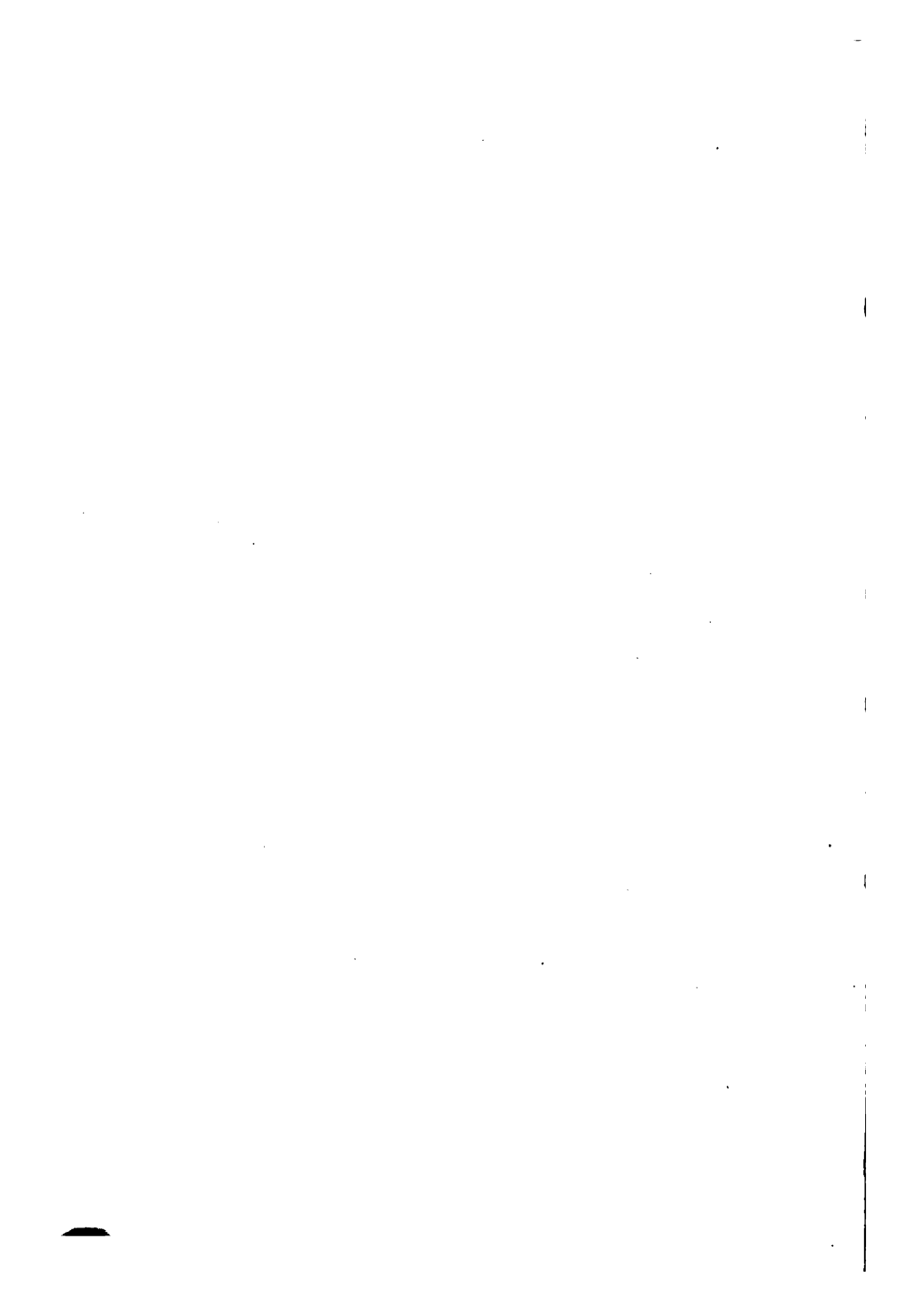
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HERE is a code of
manners that has
grown out of gen-
erations of culture until it has
become a sort of grammar of
refined living."



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CHAPTER I

INVITATIONS AND ANSWERS

THE form of an invitation usually indicates whether an answer is expected. When the pleasure of one's company is requested a reply must be sent. There must be no delay in answering an invitation to a dinner, luncheon, home wedding, wedding breakfast, card party, or theatre party.

A note of invitation to a dinner requires a written note of reply within twenty-four hours, so that a hostess may know whether she may expect a guest and have time to supply the place should a guest be unable to accept.

Those who entertain often and in a formal manner use a card of invitation, engraved in script, with blank spaces in which may be written the name of the guest, the words "at dinner," and the date and hour. The form is:

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*Mr. and Mrs. Henry Howard Warren
request the pleasure of*

company _____
on _____
at _____ o'clock

One hundred Fifth Avenue

Cards are about four and a quarter inches long,
by three and a quarter wide.

If a special event is to follow a dinner the words
indicating it are written on the lower left-hand
corner of the invitation or across the lower part:
"Small dance," "Cotillion," "Vaudeville," "Music,"
or "To go afterwards to the Cinderella Cotillion,"
or, "To go afterwards to the play."

The exact form when fully written may be:

Mr. and Mrs. Edward Dash

request the pleasure of

Miss Robinson's

company at dinner

on Wednesday evening

December 27th at eight o'clock

Small Cotillion

4 West Sixteenth Street

Invitations and Answers

If an occasion is in honor of guests, the preferred and courteous form is to begin an invitation with the names of guests:

To meet Mr. and Mrs. Frederick Hall

The general fashion is to write the lines above the engraved names of host and hostess, thus:

To meet

Miss Mildred Robinson

Mr. and Mrs. Henry Mills Thompson

request the pleasure of

Miss Thorne's

company at dinner

on Wednesday, January third

at eight o'clock

Three East Seventy-third Street

For a very ceremonious occasion, a card engraved for the purpose should be used. When older persons entertain in honor of very young people, as, for example, when parents invite guests to meet a bride and bridegroom, a form may be:

Mr. and Mrs. William Delafield

request the pleasure of your company

on Thursday evening, January the eleventh

at nine o'clock, to meet

Mr. and Mrs. William Delafield, Junior.

R.s.v.p.

606 Fifth Avenue

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A formal invitation to a dinner may be written on note paper, instead of engraved on a card, the usual formula being followed, thus:

*Mr. and Mrs. Henry Howard Warren
request the pleasure of
Mr. and Mrs. Gray's
company at dinner
on Thursday evening, January the fifteenth
at eight o'clock*

At Bar Harbor, where there is so much gayety in summer and where the officers of the American or British squadrons are hosts when in port, a form of invitation is:

*Rear-Admiral Farrington
and the Officers of the
North Atlantic Squadron
request the honor of your presence at a Reception
on board of the
U. S. Flagship New York
to
Vice-Admiral Sir Frederick Bradford, K.C.B.
and the Officers of the
British North American Squadron
September the fifth, from three until six o'clock
Bar Harbor* *Dancing*

Invitations and Answers

An invitation to a garden party in honor of the visiting squadrons is in the name of host and hostess, the occasion being when men are guests of honor. The form is:

Sea View Lodge

*To meet the Admirals and Officers of the
British and American Squadrons
Mr. and Mrs. Robert Kennedy Potter
request the pleasure of your company
on Thursday, September sixth
from four until half after six o'clock*

The word "ball" is never used on invitations. In fact, the word is in disuse in conversation, the terms "cotillion" and "dance" having taken its place. The French words, *bal poudré*, are allowable on an invitation and indicate that guests are expected to wear fancy dress and powdered hair.

Invitations to a wedding, or a ceremonious dinner are issued two or three weeks in advance of the function. Informal invitations may be sent a week or a few days in advance.

Invitations to weddings and formal dinners are sent in the name of the host and hostess, but for an afternoon tea, or "at home" they are issued by the hostess alone.

One may not ask for an invitation to a luncheon, dinner or card party for a friend who is visiting in

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one's house. One may ask for an invitation to a dance or reception for a stranger in town, provided one knows the hostess sufficiently well to make the request.

It is not courteous to invite any one but an intimate friend to fill a vacancy at a dinner at the last moment. A sensible friend will comply with such a request, thereby helping a hostess in a dilemma and earning her gratitude.

Invitations to dinners and luncheons are, of course, not sent to friends who are in mourning, as that would be an empty form, but invitations to weddings, receptions, etc., must be sent as a mark of compliment and remembrance, even when it is known that these friends will not accept. Great care should be taken in revising one's list when sending out general invitations or marriage announcements, so that the name of a departed member of a family may not be included, or, naturally, friends might be offended at such a sign of indifference.

When a hostess sends cards for a tea she is merely notifying her friends that she will be at home on a certain afternoon, and they may call or send cards, as they please. A written reply is not necessary. It makes no difference to her in point of convenience or numbers whether they call or not. She is prepared to receive her friends generally, and she is not obliged to fill any vacant places; but if a hostess sends out invitations to a luncheon, a dinner, or a

Invitations and Answers

card party, she wishes to know how many guests she may expect. How can she know if they fail to reply?

A dinner invitation is the highest compliment and conveys the greatest mark of cordiality towards an invited guest. It is an extreme want of politeness, therefore, for a guest to delay in sending a reply and thus leave the hostess in doubt as to whether her invitation will be accepted. Trivial excuses at the last moment are unpardonable if one wishes to be retained on the list of one's hostess.

The person who sends an invitation is supposed to be offering pleasure to guests. Shall they seem lacking in appreciation of the compliment? A good rule to follow is to put the question to one's self: "How should I feel if a friend neglected to reply to my invitation? Would I not have reason to be offended or grieved?"

Frequently the difficulty with the writer of a reply seems to be in choosing the words in which to write an acceptance or regret. One person fears to appear too formal; another is afraid of saying too little or too much, and thus a long delay results, and the recipient of the invitation gets the credit from the sender of being rude, when the trouble may have arisen from anxiety as to correct forms.

The best course always is to observe very carefully the formula of an invitation and follow it precisely in a reply. If it is in the third person, the reply must

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be in the third person. If it is in the first person it must be answered by an informal note in the first person.

It would seem obvious that the reply should invariably be sent to the person or persons in whose name or names, an invitation is issued, yet perplexity sometimes exists in the minds of those who inquire in regard to a home wedding invitation, "To whom shall I send a reply? The bride-elect is a stranger to me. The bridegroom is a friend of our family. The invitation is from the bride's parents." Of course, the reply must be sent to the bride's parents. They have issued the invitation, not the bride, and not the bridegroom.

The envelope containing the answer to an invitation should be addressed to the hostess, not to the host and hostess. A hostess has charge of the invitations.

As a rule not more than two or three of the women of a family should go to an entertainment unless related to those issuing the invitation. This rule does not apply to men, as they are always in demand. All members of a family should be included in a wedding invitation.

A first invitation should always be accepted.

An invitation to a church wedding does not need a written reply, but it is courteous to acknowledge the fact that one has been remembered, therefore cards should be sent to the bride's parents, if the

Invitations and Answers

address is known, and to the newly married pair on the day of the wedding or immediately after. If preferred, cards may be left later at the mother's house, but without asking for any one. Leaving cards is always more polite than mailing them.

An unmarried woman would send or leave one card for the bride's mother and one for the bride.

Telegrams of congratulation are sometimes sent immediately after the hour for a wedding ceremony by intimate friends who have not been able to be present.

Marriage announcements are acknowledged by sending cards to those in whose name they are issued and also to the bride and bridegroom.

There can be no provisional acceptance of an invitation to a luncheon, a dinner or a card party. It is not good manners to say one will accept if in town at the time or anything of that sort. An invitation for a husband and wife must be accepted or declined by both. One should not accept without the other.

If an invitation is in the third person the reply would be:

Mr. and Mrs. Beekman

accept with pleasure

Mr. and Mrs. Winthrop's

kind invitation for

Tuesday evening, February the tenth

at eight o'clock

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It is important to repeat the date and the hour in writing an acceptance in order to avoid any misunderstanding.

It is not necessary to give reasons for declining an invitation when writing a formal reply. Some persons plead a previous engagement or absence from town. If a previous engagement is mentioned, it would not be correct to explain its nature. One may write:

*Mr. and Mrs. George Brown
regret that owing to a previous engagement
they are unable to accept
Mr. and Mrs. Blank's
very kind invitation
for Tuesday evening, February the third*

An informal note of invitation may be:

My dear Mrs. Gray:

*Will you and Mr. Gray dine with us informally
on Thursday evening, February the second, at half
after seven o'clock and go afterwards to the play?*

*Trusting that we may have the pleasure of seeing
you, I am,*

Yours sincerely,

Elizabeth Warren.

An informal note in the first person requires a reply in a form something like the following:

Invitations and Answers

My dear Mrs. Warren:

Mr. Gray and I accept with much pleasure your very kind invitation to dine on Tuesday evening, February the second, at half after seven o'clock.

Sincerely yours,

Katharine Gray.

An invitation once accepted is a binding obligation. If illness or any other cause arise, making it impossible to go to a dinner after having accepted an invitation, an immediate note of explanation and regret should be sent to the hostess.

If a previous engagement cannot be offered, when writing a formal refusal, and yet there exists some good reason for not accepting, the words may be "regret that they are unable to accept the very kind invitation, etc." It is not correct to say "will be unable." The fact of the refusal rests in the present, not in the future.

Answers to invitations are not written on cards. It is exceedingly bad form to enclose a card with "Regrets," or, "Accepts," written on it.

The first rule in social life is not to economize in politeness. While it is not in good taste to be effusive, it is better to err on the side of politeness than to appear abrupt or indifferent.

The rule is to send a wedding invitation to Mr. and Mrs. C., a separate one to the Misses C., and a separate one to each young man in the family. It

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is considered polite not to appear saving of stationery. It is not proper to address "Mr. and Mrs. C. and family."

Invitations to be sent by mail are enclosed in an outer envelope. The inner envelope is addressed to Mr. and Mrs. C., the outer envelope bears the full name and address. When a large number of invitations are to be issued they are addressed by persons employed for the purpose. It is in best form to send invitations by responsible messengers and in a large city these messengers are supplied by a trustworthy person, part of whose business it is to attend to such matters. When wedding invitations or cards for large receptions are to be delivered by hand each invitation has but one envelope, without mucilage, and unsealed, and addressed with street address. An invitation to a dinner is sealed.

The letters R.s.v.p. stand for the French words, "*Repondez s'il vous plait*," "Please reply," but are not in general use. They are sometimes used on invitations for a dance, theatre party, or card party, but not on wedding invitations.

Invitations for a man should be addressed to his residence or club, not to his office.

An invitation should include the husband with the wife, unless the entertainment is exclusively for women. Even though the husband is not known personally to the sender, his existence cannot be ignored.

When replying to an invitation to commencement

Invitations and Answers

exercises, one may write in the third person in the customary formula, substituting the words, "the invitation to the Commencement Exercises at Hobart College, etc.," and address the reply to the friend whose card is enclosed in the invitation.

For a birthday party a young girl may write informal notes to her friends:

My dear Mary:

I am asking a few friends to spend Tuesday evening, May ninth, with me, to celebrate my birthday, and it will give me much pleasure if you and your brother will come at eight o'clock.

Cordially yours,

Margaret Lawrence.

A girl may, with her mother's approval, write a note of this sort:

My dear Mr. White:

My mother wishes me to say that it will give her much pleasure if you will spend Saturday evening, September fifteenth, with us, very informally.

We are asking a few friends to meet Miss Rose Post, who is staying with us, and we hope to see you at half after eight o'clock.

Yours sincerely,

Helen Field.

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Invitations for a luncheon given by a married woman and her sister for a friend who is visiting them may be:

Mrs. Howard Brown
and
Miss Rosamond Dodge
request the pleasure of
Miss Hamilton's
company at luncheon
on Tuesday, January the fifteenth
at half after one o'clock
to meet
Miss Dorothy Edwards

Young girls may issue invitations for luncheons for their girl friends, either by formal or informal notes. An informal note may be:

My dear Marian:

May I have the pleasure of your company at luncheon on Thursday, December twenty-first, at half after one o'clock?

Yours sincerely,

Edith Hoyt.

CHAPTER II

LUNCHEONS

THERE is nothing difficult in giving a small luncheon and no better way of encouraging intimacy between women, who see nothing of each other at dinners and merely exchange a few words at teas or receptions. At luncheon they sit down for a pleasant, social hour.

Six or eight persons make a good number for a luncheon, where easy and general conversation is desirable.

The appointments of the table and the service at a luncheon do not differ materially from the rules for a dinner. These are fully explained in later chapters. At a luncheon a bread and butter plate is placed at the left of each place; butter pats, rolls, or bread, are passed. A napkin, plainly folded, may be on each place-plate, or at the left, but a roll is not at each place at luncheon as at dinner.

If the table is of mahogany a centrepiece of white linen drawn-work or embroidery may be used on the bare table. Fine doilies may be under the plates at the places.

A more elaborate effect may be gained by using a

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luncheon cloth of Italian lace insertion over a mahogany table.

In winter the table is lighted with candles as for a dinner. In spring or summer daylight is the most appropriate.

The color scheme for a luncheon is carried out by the flowers and candle shades. Sometimes the color is accentuated by the use of the prevailing color in the china used throughout the luncheon. Pink is always a good color; white and green are floral combinations easily contrived; while in spring, with daylight, yellow daffodils are gay and bright and add to the effect of sunshine.

The menu depends on the season. In winter the first course may be grapefruit in glasses according to the modern fashion. These glasses of pretty shapes are now made for the purpose. Tall glasses with rather broad bowls on slender stems are used. Another style is to use low, broad glasses filled with finely chopped ice, and in each is fitted a second glass containing the fruit. An orange spoon is used to eat the fruit. The glasses standing on plates are at the places when guests take their seats. Napkins, plainly folded, are at the left of each place.

Other courses to follow may be clam bouillon with whipped cream; lobster à la Newburg; sweetbreads and peas; salad; sweets and coffee.

Soup at luncheon is always served in bouillon cups, therefore a large teaspoon, or dessert spoon, is laid

Luncheons

at each place when the table is set, or a spoon accompanies each cup and saucer when served. A bouillon cup containing soup and standing on a saucer is put down on a plate according to the rules in the chapter explaining the manner of serving dinner.

In spring an egg course is introduced as an entrée, the variations in the preparations of eggs depending on sauces, garnishing, etc. Omelets, eggs with cheese or with mushrooms are popular.

In Lent luncheons vary by the omission of a meat course, but very delicious entrées of fish, lobster, eggs, asparagus, etc., make up the menu.

In summer the menu may be varied by jellied consommé; boiled salmon with hollandaise sauce, cucumbers with French dressing; broiled chicken, green peas; salad; ices; strawberries and cream, or other seasonable fruits.

Roasts do not appear at a luncheon. It is made up chiefly of entrées.

The manner of preparing grapefruit is to cut the fruit crosswise, remove the pulp and juice carefully, without seeds or inner skin, cut the fruit in bits, and add white grapes cut in half and seeds removed, powdered sugar and sherry, or the sugar may be omitted if maraschino is added. The fruit is chilled and served in glasses.

Salads are always special features at a luncheon. A novel salad is of pineapple, grapefruit, and

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celery, with mayonnaise sauce. The pineapple is cut lengthwise, the fruit scooped out and the shell of the pineapple laid on a dish with lettuce leaves or surrounded by lettuce hearts. The pineapple is filled with the mixture.

A winter salad, effective in color, is of red apples. The apples are scooped out and filled with apple and celery mayonnaise, the apples resting on lettuce leaves.

Pears, scooped out, the skins removed and the pears filled with nut mayonnaise and resting on lettuce leaves compose a new salad.

A recent fashion is to have a very short menu of three or four courses, if a game of cards is to be played afterwards. Fruit, an entrée, salad, dessert and coffee are sufficient, or one of these courses is omitted.

Desserts for luncheon differ from the more conventional desserts served at dinner and may be jellies, sweet omelets, custards, and plain cake.

White wine, sherry or claret may be served during luncheon, or only one wine. Coffee is served in small cups and may be passed at the table after dessert or served later in the drawing-room.

"Standing-up" luncheons are returning to favor, this method admitting of inviting a large number of guests. The service is similar to a buffet collation at a wedding.

Another fashion is to have a number of small tables,

Luncheons

this plan requiring a number of servants, one to every four or six persons. In summer and in suitable surroundings luncheons served on a veranda are charming, this method being popular at country clubs or at country weddings.

Guests remove veils and wraps in a dressing-room on arrival, but hats are kept on. Gloves are removed when taking one's seat at table. When taking luncheon very informally with a friend gloves are removed before going to the dining-room.

The hostess may lead the way in going in to luncheon, walking beside a guest, or she may ask her friends to precede her. Guests do not go in to luncheon arm in arm, but singly, each lady alone, or side by side, if space permits. There is no conventional procedure in the matter. At an informal affair the hostess tells the guests where to sit, instead of having name-cards.

Guests are not expected to remain more than half an hour after a luncheon unless cards are to follow or some other amusement is planned by the hostess.

CHAPTER III

TEAS

IT is interesting to consider the evolution of the afternoon tea, the function which has become so universal and which serves as an opportunity for a mother to introduce her daughter to society, or as a means of cancelling one's social obligations by including all one's friends in one or two sweeping afternoon entertainments. In England the afternoon cup of tea is as regular an institution as breakfast, luncheon or dinner. Many years ago the present Queen Alexandra, when Princess of Wales, began the fashion of asking her friends to come in for a cup of tea and a chat in the afternoon. Society in general soon adopted the idea, and it was quickly imported to America.

The afternoon tea is still a favorite way of entertaining. It offers women an opportunity for meeting friends or making new acquaintances, and for arranging plans, or interchanging civilities.

There are various kinds of these afternoon affairs, from the small, informal tea to the big crush with many guests. A "day" for being at home means that a hostess will receive during the conventional

hours for visiting—from three until six o'clock. A popular custom is to have two or four days, for instance, Tuesdays, December third and tenth, or Thursdays in December, and to indicate the fact by having the words engraved on the lower left-hand corner of the visiting card and sending cards to one's list of general acquaintances.

Instead of using one's small visiting card a new fashion is to issue a larger card as follows:

Mrs. Winthrop Egerton

Tuesdays

The third and tenth of January

Thirty Madison Avenue

From four until seven o'clock

Numerals, dates and addresses are engraved in full.

Early in December many invitations arrive, for at this season the *débutante* is presented to her parents' friends at what is called in familiar social parlance, "a coming-out tea."

The presentation of a daughter involves certain form. A special day is set apart and a special card is engraved, bearing the name of the daughter beneath that of her mother and the words, "At Home," with the date and hours for receiving—from four until seven o'clock at a tea of this kind—and the address. Frequently the words, "Wednesdays in January," or the like, in the lower left-hand corner of a card of this sort indicate additional days when the

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mother and daughter will be at home informally. Cards about five inches long by three and a half wide are used. Script is the preferred style of engraving. Shaded colonial is a new fashion.

The new form is rather elaborate and has the words "will be at home," and a redundancy of prepositions, thus:

*Mrs. Henry Griswold
and Miss Griswold
will be at home
on Saturday, the ninth of December
from four until seven o'clock
at Eleven East Fiftieth Street*

When there are several sisters in a family and the youngest is to be introduced the names appear thus:

*Mrs. George Barclay
The Misses Barclay
and Miss Constance Barclay*

Frequently at a large reception there is an orchestra screened by palms in the hall; there are flowers in lavish profusion. Bouquets, baskets of flowers, or cut flowers are sent to the débutante. Rooms are lighted, and window-shades are drawn down. The hostess receives standing near the door of the drawing-room and greets each guest by shaking hands. The daughter to be introduced stands beside her

mother. Their dresses are high in the neck with long or elbow sleeves and white gloves. A white dress is worn by the débutante.

On these formal days a strip of carpet may be laid from curb to door. A man is engaged to call carriages and a liveried footman opens carriage doors. In rainy weather an awning should be raised for protection. Rooms are provided where ladies may remove their wraps and where men may leave hats, overcoats and umbrellas. The women do not remove their hats unless previously invited to receive with the hostess. Guests leave their cards when entering the house as a reminder to the hostess that they have been present. The servant who opens the door mentions where the dressing-rooms are. A maid is in attendance in the dressing-room for ladies to assist them with their wraps. A servant checks hats and overcoats for the men.

Guests are expected to arrive at a tea at any time between four and seven o'clock. They are not expected to remain during the entire time specified on the invitation, although they are at liberty to stay as long or as short a time as they please. Guests do not inquire if the hostess is at home, but enter the house immediately when the door is opened. A servant stands at the front door to open it for arriving and departing guests and holds a tray to receive cards, and deposits the cards on a large card-receiver on the hall table.

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At formal teas a man-servant stands outside of the door of the drawing-room and announces to the hostess the names of guests as they enter. This assists the memory of the hostess when receiving a large number of guests. At small teas this form is dispensed with.

If a tea is given for a daughter of the hostess some of her girl friends do their part in presiding at the table in the dining-room, or flitting to and fro among the guests, making themselves useful in various ways.

Elaborate refreshments are not usually served at a débutante's tea; as a rule, bouillon, tea, chocolate, little sandwiches of the daintiest sort, cakes large and small, bonbons and punch are offered.

Flowers are in the centre of the table and shaded candles make a becoming light. The table appointments, linen, silver, china, etc., are of the choicest sort. Servants are in attendance to remove soiled china, and see that the dishes are replenished.

When planning to give a large or small tea it is well to invite friends who are to receive or pour tea some time before the cards are issued; otherwise, they may have engagements. They may be asked verbally or by note by some such informal expression as, "Will you come and pour tea for me on such a day?" or, "Will you come and receive?" The duties of these friends are generally understood, but may be specified. They are not expected to stand

Tea

with the hostess and absolutely "receive" with her, but to move about and be agreeable to guests, accompanying them to the dining-room or offering any little attentions. Those who pour tea are seated at each end of the table in the dining-room, having before them the tea or chocolate service, and all the necessary accompaniments.

At the close of the afternoon the hostess should express her appreciation to the friends who have assisted her, and who have added to the success of the occasion.

When going to an afternoon tea in winter one may remove any heavy outer wrap and leave it in a dressing-room, but if one wears a little coat which is part of the reception dress one enters the drawing-room wearing it and retains one's furs. One greets the hostess and then moves on to give place to other arrivals, talks to acquaintances, goes to the dining-room to have tea without waiting for a special invitation to do so, as one is supposed to find friends.

A hostess may say, "You will find Miss Lawrence in the dining-room pouring tea," or, "Will you go in and have a cup of tea?" but a hostess does not accompany guests, as she is supposed to be busy receiving those who are arriving. Tea is served continuously during the afternoon.

It is customary to take leave of one's hostess unless there is a great crush and she is engaged with guests. If it is a first visit at her house it is obliga-

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tory to take leave of her and to say something about the pleasure of the afternoon.

A husband is not supposed to receive at his wife's tea and never stands beside her, but he may be present at a large reception and mingle among the guests, or come in late in the afternoon.

When a young girl is invited to "pour tea" she will find the position no sinecure, and if she would prove herself fitted to it there are many things to be considered. A girl likes the compliment of being asked to preside at a tea-table. The importance of her position flatters her, yet she must remember that if she would please her hostess and the guests, she must forget herself and strive to think only of them. She must arrive early and before the guests. She must be appropriately dressed in a dress of some pale color, high in the neck. Although some young girls who pour tea wear their hats, it is not the general fashion. A hostess may say to friends whom she asks to pour tea that she wishes them to come without their hats, or to wear their hats. As a rule, hats are not worn when "pouring" at a debutante's tea. On more informal occasions hats may be worn. Gloves are not worn when pouring tea.

The girl who "pours tea" must have skill in preparing a cup of the fragrant herb. She must know how to give a quiet order to a servant. If her hostess is a wise one she will have two teapots so that tea may constantly be freshly made.

Tea

Care is required in ascertaining the individual taste of each guest, as to whether tea is preferred weak or strong, with or without sugar and cream. Besides the care of the material needs of the guests the young girl who presides should be able to talk easily and brightly with them. She must be gracious in manner, interested in each newcomer, not absorbed in talking to a young man while neglecting two or three older persons who stand near. If need be, she must rise and draw up a chair for some older woman. She may speak to guests whether known to her or not, but this does not constitute a bowing acquaintance later unless an introduction has occurred. By her graceful cordiality she may help to make the afternoon enjoyable to many guests, not only her own young friends, the girls and men who are well able to take care of their own amusement, but the family friends who always appear at these functions and who seldom go out in society, and, therefore, feel a little strange. The girl who makes herself equally charming to young and old will be a desirable friend to preside at an afternoon tea-table.

For informal days at home it is sufficient for a hostess to send her visiting card with the date engraved or written in the lower left-hand corner.

If one is always at home on a regular day, the day is engraved in the lower left-hand corner of one's visiting card, but many women find it a task to re-

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main at home always on a certain day and prefer to select a few days during the winter, and issue cards with special dates on them.

On the day for receiving, a hostess is in the drawing-room by three o'clock in the afternoon, wearing a becoming dress high in the neck.

The furniture should be arranged so that the rooms may look attractive, not stiff and formal, and as many flowers as may well be afforded are in vases on mantel and tables.

Some of the most enjoyable teas are the most informal. The hostess may have the tea service on a small table in her drawing-room and pour out the beverage herself. Guests come in, two or three at a time, and at the house of a popular hostess one may feel sure of meeting friends and having a cordial exchange of greetings on a certain day of the season. On informal occasions a hostess does not stand near the door, but moves about among her guests.

In small houses or apartments where few servants are kept a small tea-table may be placed for the afternoon in a corner of the drawing-room, with teacups and other things in readiness, but in most cases a small folding tea-table is brought in by a servant and placed before any chair where the hostess may be seated. A white linen cloth is thrown over it, and then the tray is carried in and placed on the table with all the necessary things for tea, the urn, teapot, sugar-bowl and sugar tongs, cream jug, tea-

Teas

caddy, cups and saucers. Teaspoons are on the saucers, not in a holder. The urn, or hot water kettle is of silver or brass and rests over an alcohol lamp. Cut sugar is used, never granulated or powdered sugar. Guests sit near the tea-table, or take their cup of tea and carry it to another part of the room if they are talking with other guests there. They do not usually care to take a plate, as very small sandwiches and cakes are served and guests simply take one up in the fingers and eat it while holding a cup of tea in the other hand, but small plates are sometimes used, and there are small white linen fringed doilies.

A little English "muffin-table," consisting of three tiers and which is easily moved about is also used for holding plates of cake, toast, hot muffins, etc.

A tea-table is never left standing in a drawing-room but is prepared only when to be used.

At small teas the cups of tea may be handed to ladies by men who are present or by the lady presiding at the tea-table.

When taking a cup of tea at a reception it is not usual to remove one's gloves.

A cup and saucer may be placed on any table near, when one has finished, unless a man offers to relieve one of it.

A young girl may have an informal tea for her girl friends, and include young men in the invitations, provided her mother's card is enclosed. The

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daughter's card may have the date on it as an intimation that the affair is especially for young people. The mother should receive and be present during the afternoon.

Even on informal occasions it is more convenient to have the tea served from the table in the dining-room.

There should be a neatly dressed maid to open the door for guests as they arrive and leave, and one in the dining-room to remove cups, etc., which have been used and to bring fresh china. If there is but one maid she may be alert enough to attend to both duties. A hostess must always have some one to open the door on her "days." Even in a very modest apartment it would not seem an affectation to hire a maid or a boy to open the door on such an occasion.

In large cities the effort is made by persons living in the same neighborhood, who have the same friends and acquaintances, to have the same day for being at home, as this is convenient for those coming from a distance to make a round of visits.

A hostess sends cards to her men friends and must include husbands with their wives. Cards are issued two weeks in advance.

CHAPTER IV

INFORMAL CARD PARTIES, TEAS AND MUSICALS

THE fashion of giving card parties at all seasons of the year is in such favor that it is necessary to be a good player if one would go out much in society. Classes are formed for practice, and a competent teacher is employed for courses of lessons, so that when invitations to card parties arrive one may be sufficiently well versed in the general rules to be able to take part without inconvenience to the other players. People who do not know how to play cards in these days must make haste to learn, if they would keep up with a popular diversion. In fact, those who are ignorant of the games hesitate to accept invitations to card parties, fearing to spoil the pleasure of others, besides being a tax on their hostess. Players should be rather equally matched, and while it may not be necessary to be a scientific player, except in "bridge," it is old-fashioned and unpardonable for a guest at a card party not to understand the game. A hostess who proposes to give a card party should be reasonably sure that her guests have some knowledge of

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the games to be played. "Bridge" is almost an epidemic at present. Seven or eight-handed euchre admits of asking any convenient number of people. The hostess does not always play, but if she prefers to play and should win a prize, she gives it to a guest.

Friends are invited by informal notes or formal invitations in the third person, or the card of the hostess may do duty, with the words, "Bridge, at three o'clock," or, "Euchre at three o'clock," written on the card, with the date and R.s.v.p. Guests are expected to reply by note, without delay and definitely, to an invitation to a card party, so that a hostess may know how many to expect, or may fill the places of those who are unable to come. Tables and chairs in sufficient number to accommodate guests are arranged in the rooms. A dressing-room where ladies may leave their wraps should be provided. Hats are not removed at an afternoon party. Gloves are removed when playing cards.

The hostess usually decides where guests are to be seated at tables, and after greeting them directs them to their places. Tables are usually filled as guests arrive and late comers must be content to be assigned quickly. A more formal way is to have lists of names and assign guests to certain tables. Name-cards may be used as at a dinner.

The limit of time for playing is two hours, and when the time is approaching or over, the hostess announces the fact.

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Score may be kept at euchre parties by having at each place a little bag of silk into which counters are placed by winners after each hand is played, the counters being distributed by one person. When games are over the contents of the bags are counted on the table by each guest. A prize wrapped in white tissue paper and tied with colored ribbon is given to the winner at each table, the winner opening the prize immediately and showing it, and cordially expressing to the hostess pleasure in receiving the gift. A "consolation" or "booby" prize is drawn for by the losers at each table. This prize is some pretty article not equal to the first prize, but chosen by the hostess with a view of pleasing. Prizes for winners are duplicates, and this rule is observed in purchasing "booby" prizes. Photograph frames, silver trifles for desk or dressing-table, books, silk work-bags, handkerchief cases, china, glass, leather or other useful or ornamental articles are given. The best taste is in not displaying extravagance in the selection of prizes.

A card party is an easy form of entertainment, for the reason that guests amuse themselves. There is plenty of fun and laughter, and the friendly rivalry in prize-winning adds to the zest of the occasion.

A hostess may include many guests in one afternoon by sending invitations for a card party for three o'clock to those who would like to play cards, and sending cards for tea at five to others who are

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averse to card playing but who may be glad to come in later, informally.

Simplicity and informality seem to go hand-in-hand with true hospitality. Striving after effects, efforts in elaboration or novelty in feast or decoration seldom bring satisfaction to hostess or pleasure to guests. A hostess with originality, experience and executive ability may plan and carry out all sorts of novel schemes in entertainment successfully, but, unless very sure of her powers, it is wise to keep to simple things rather than to try innovations.

The most delightful gatherings are those where congenial friends are brought together and where the spirit of hospitality reigns.

An afternoon may be an opportunity for assembling one's friends by informal notes of invitation for a chat and a cup of tea. A small and special "tea" in honor of a friend who is a visitor is an excuse for bringing to one's home a few chosen intimates who may be congenial to her and to each other. The card of the hostess is sent with the words, "To meet Mrs. White," written across the top and the date and the hour in a lower corner, as follows:

To meet Mrs. Oakley

Mrs. Lindley Russell Hoffman

Friday, Jan. 20th

From 4 until 7 o'clock 10 West Thirty-sixth Street

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When only a few guests are bidden a simple fashion is to have a small table in a corner of the room where guests are received, with the tea-service in readiness upon it. The hostess or a friend may pour tea. In winter the room may be made very cozy with lamplight and attractive with flowers on mantel and tables. A sparkling wood fire on the hearth adds very much to the good cheer. Care should be taken not to allow the atmosphere to be over-heated or too heavy with the fragrance of flowers. If flowers are not easily obtainable a few potted plants are very decorative in effect.

When there is music guests are expected to enter quietly if the music has begun and greet the hostess who may be standing near the door. If seated, the hostess rises to welcome guests, and they are expected to take seats if chairs are near or to stand until the musical selection is finished. If the occasion is very informal, seats are not arranged in rows, the usual furniture of the room being sufficient. If many guests are to be present, folding chairs are hired and the room is filled with these in rows. The programme is usually in two parts, with an intermission for conversation. After the music every one rises and moves about and servants fold and remove the chairs. An afternoon may be varied by having recitations or readings by clever professionals or amateurs. The words, "Music and Recitations," should be on the cards issued.

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After the programme of selections is completed, tea is served in the dining-room, according to the suggestions given in the preceding chapter.

The same manner of serving tea is followed after a card party.

Very simple things may be served at an evening card party, although there is no law of limitation. Cold salmon with mayonnaise sauce, hot croquettes of chicken or lobster, salads, ices, cake and a mild punch would be an abundance and less would suffice.

Iced tea and fruit lemonade are served on summer afternoons, the fruit beverage being made of a rich syrup of lemon juice, water and sugar boiled and chilled. When cold, bits of fresh fruit, orange, banana, strawberries, candied cherries are added.

"Claret-cup" is a delicious beverage and easily made, as follows: Into a glass pitcher holding about three quarts squeeze the juice of three lemons. Add four tablespoons of powdered sugar, two cordial glasses of curaçoa, two slices of cucumber rind; add three pints of claret and one pint of Apollinaris. Chopped ice, finely cut orange, and berries are added and a bunch of fresh mint decorates the top.

Sandwiches for teas, etc., are in great variety. Skill and refinement, a knowledge of delicious combinations which will please the palate, an eye for pretty effects in shapes, and the neatest and daintiest of methods, are among the secrets of success in making a sandwich. The use of the very best butter

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and materials is of importance. Fanciful shapes are the diamond and heart for card parties. Strips, triangles and circles are favorites for teas. Among the various kinds are the cream cheese, nasturtium, chopped salted almond, walnut, sardine, anchovy, cucumber, lettuce and olive sandwich. A slice of meat is never used in a sandwich. Chicken is pounded and only the breast used, ham is chopped fine and the seasonings are piquant and delightful. Caviare, or the highly flavored foreign cheeses are used for men's parties. The golf sandwich is cut round with a biscuit cutter and is of brown bread spread with chopped olives, minced lettuce and watercress, tarragon, paprika, parsley and chives, mixed with mayonnaise. Another delicious kind is of pounded chicken, mixed with the yolk of hard-boiled egg, cream and onion juice; and still another is of anchovy paste mingled with cheese and mustard. The æsthetic sandwich is an idea imported from England. It is the rose, the violet, or nasturtium by name and is made by shutting fresh, unsalted butter in a tight jar with the flowers for several hours. The butter absorbs the flavor and is spread on the bread which has been treated in the same manner. Home-made bread, a day old, is cut as thin as a wafer for sandwiches and the crusts are not used. Jam sandwiches are rolled and are delicious when made of raspberry, orange, quince or spiced crushed currants.

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A secret of success when giving a tea is in having tea of a superior quality and delicate flavor and the concoction perfectly made. A guest experiences a sensation of depression when tasting a poor cup of tea. Water should be boiling when poured on the tea. The teapot should be scalded with boiling water before the tea is placed in it. A teaspoonful of tea for each person and one for the pot is the rule. Tea which is brewed in a china teapot is supposed to be better than when made in a silver teapot. It may be made in one and poured into the other for serving. Tea should be poured a few moments after the infusion is made.

A hot supper for a man's card party may be served in courses with the table laid as for a luncheon. Oysters on the half shell and bouillon in cups would be the first two courses, followed by sweetbreads and peas, or chicken croquettes, or lobster farci. Game in season should come next, quail, duck or venison, and salad is served with the game. Then follow ices, fruit and coffee. Sherry is served with the oysters, and champagne with the third course, and a cordial is offered after the coffee. Cigars would then be in order. A cold supper may be more easily served, having everything on the table and letting the guests help themselves as at any "standing up" luncheon or supper.

CHAPTER V

COTILLIONS, DINNER DANCES, AND THEATRE PARTIES

THE presentation of a daughter to society is sometimes made the occasion of a dance given by her parents in her honor. If their house is not suited to an entertainment of the sort there are, in the larger cities, private ball-rooms, supper-rooms, drawing-rooms, etc., which may be hired for the occasion. A large number of invitations are issued, the list sometimes including out-of-town friends.

Engraved forms of invitation are for evening use, and the names of the host and hostess always appear, thus:

*Mr. and Mrs. Sherman Langdon
request the pleasure of*

*company on the evening of Friday, the fifth of January
at ten o'clock at Sherry's*

R.s.v.p.

Cotillion

Fifty-six Fifth Avenue

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The home address indicates where replies are to be sent.

At the ball-room entrance the hostess receives with her daughter standing beside her. At a "coming-out" dance a fashion is to have a large screen back of the spot where the débutante stands and this is covered with flowers and bouquets her friends have sent in honor of the occasion, this method being adopted from the fashion at a "coming-out" tea.

Guests arrive at about eleven o'clock, many going from the opera to the dance. General dancing is enjoyed until midnight or one o'clock, when a seated supper is served at small tables in adjoining rooms.

The present fashion of having seated suppers entails expense and requires a retinue of servants, but the custom is followed even at dances at private residences, the supper and the servants being provided, of course, by a responsible caterer. The menu consists of bouillon, creamed oysters, an entrée, game and salad and sweets. Champagne is always served.

Partners for supper are at present a source of as great anxiety to the youthful maidens at a ball as partners for the cotillion. After supper the cotillion is danced.

On the evening of a large cotillion, dinners are given at different houses by hostesses who "go on" later to the dance with their guests, who are among those who have already been bidden to the cotillion.

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Subscription dances are organized under the auspices of married women who are prominent socially and whose names are on the reverse side of the cards of invitation. A folded card is the very latest usage, the names of patronesses being within, and the names of the reception committee on the back. The subscriptions of the patronesses give them the privilege of a number of invitations to send to friends. The invitation is engraved on a large card, space being left in which the guest's name may be written. The form is:

The pleasure of

*company is requested at the
Second Cinderella Cotillion
on Thursday, January 25th
from nine until twelve o'clock*

Sherry's

Cotillion at ten

With this is enclosed a card of admission. The card of the patroness who sends the invitation may be enclosed. Occasionally the line is written informally across the top of the invitation, "R.s.v.p. to Mrs. Morgan, Thirty-six Fifth Avenue."

The same rule is followed at a dance as at a tea or dinner, that a man-servant is stationed outside of the drawing-room door and guests mention their names distinctly to him and he announces the names as

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guests enter. This is an assistance to the memory of those receiving.

Two or three of the patronesses receive and greet the guests cordially, shaking hands with each. Other patronesses see that every one has a fair amount of attention, making necessary introductions, taking care that the young girls under their chaperonage have partners and an enjoyable evening.

The so-called "Dancing Classes," which are so popular among the younger set, are merely cotillions arranged on the plan mentioned, with patronesses who are in most cases the mothers of young girls especially interested. These patronesses invite persons to join, each member subscribing a certain sum for a series of two or three cotillions held at intervals in the season, and given at a ball-room hired for the purpose.

Among the New York cotillions are the Cinderella, Senior, Junior, Saturday Evening, and Dinner Dances. The Metropolitan is for girls not yet out and takes its title from the club where the dances are held. The older men as well as those of younger years are invited, a popular cotillion leader being chosen. These dances give an opportunity to the future débutantes of making acquaintances before they are formally presented to society in the next season.

It cannot be expected that parents or elders will be invited to all the dances, therefore the young girls

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are nominally under the chaperonage of the women who organize the subscription cotillions, or who give the dinners, and the girls drive to the entertainments with their maids, who accompany them to the dressing-room and either await them there or return in the early hours of the morning to take them home.

An essential for a successful subscription ball is that those who plan it shall have executive ability. A committee must arrange for hiring a ball-room, engaging musicians, ordering supper and selecting cotillion favors.

An awning and a carpet are always at the street entrance on the occasion of all dances; men-servants are employed to attend to calling carriages; maids are in the ladies' dressing-room to care for wraps; servants attend to the checking of men's coats and hats. Cigars and cigarettes are provided in the men's coat-room. The committee of arrangements should have in mind the care of every detail. Good lighting and well-chosen colors in a ball-room help to enhance beauty and dress, and thereby add to the effect of the scene. Growing palms and flowering plants are used to advantage in decoration. The musicians are usually screened behind plants and shrubs. A sufficient number of guests to make the evening enjoyable, yet not have the rooms over-crowded, is another point, the number being proportioned to the size of the rooms. A "crush" is not desirable.

The choice of a good leader for the cotillion is an

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important matter, and he is a young man of society who excels in his special art.

The leader of the cotillion usually asks the daughter of the hostess to be his partner if the dance is given for a *débutante*, asking her in advance of the occasion. If a ball is a subscription affair, he may ask one of the younger matrons, but the present fashion is to ask the daughter of a *patroness*. His word is absolute law during the cotillion and those who take part in it show their good breeding by a ready yielding to his authority. He indicates how many couples shall be up at a time. When he wishes the dancing to cease he claps his hands or blows a whistle. The first figure in the cotillion is usually a "grand chain," this giving the pleasure to guests of meeting friends and exchanging greetings.

About ten couples lead off for each figure, the proportion being limited to the size of the cotillion and the size of the ball-room. The couples dance for a few moments, then separate and each chooses a new partner for the figure to be formed, or, if it is a favor figure, presents a favor. After dancing, a man leads a lady to her seat and remains with her until her own partner returns. Then he returns to the seat next to his own partner.

A buffet supper is a convenient fashion which may be followed. The large table has an abundant supply of plates, forks, spoons and large linen napkins. The men bring refreshments to the women and at-

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tend to themselves. Servants attend to the details of serving. Creamed oysters, salads, croquettes, game, cold salmon, ices, cakes, bonbons, champagne, etc., are served.

"Dinner dances" are a feature of the winter season. They may be subscription affairs with patronesses. The patronesses invite their guests and frequently have more men than girls at the tables, a superfluity of men being essential at a dance. The dinners take place at some fashionable restaurant where there are private apartments for such affairs. Private ball-rooms, supper-rooms, etc., are engaged. Dinner is served at eight o'clock, each hostess having her special table. A cotillion follows at about eleven o'clock. Sometimes a supper follows the cotillion.

When a private residence is spacious enough to admit of having a large dance it is preferable to entertain under one's own roof. A cotillion of about fifty couples is then given.

A host does not stand with the hostess. He may be in another room to welcome guests after they have been greeted by the hostess. At an evening party a hostess who has a very spacious house with a broad staircase, opening on large drawing-rooms on the second floor, may receive standing at the head of the staircase, according to the English custom, but in a small house this would be an affectation.

Young men who are well bred endeavor to make themselves useful and agreeable to their hostess at a

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dance by being attentive to her guests—asking to be introduced to young girls who may be without partners, or seeing that a lady is not unattended at supper.

A man must ask the daughters of the hostess to dance and show them every courtesy. He may send a bouquet or any cut flowers to a daughter of the hostess. If a man has engaged a partner for the cotillion in advance he usually sends a bunch of violets to her which she may wear, but this is not obligatory. He must be punctilious about being at the dance in time to claim her fulfilment of the engagement. The girls are given numbers reserving seats for the cotillion, these numbers being obtained from the reception committee at a subscription dance, and corresponding to numbers on two seats which are tied together.

A courteous acknowledgment of one's indebtedness to a hostess at the close of an evening is absolutely essential.

The word "cotillion" is now used to indicate the dance formerly called the "German," the latter term being obsolete.

A girl who dances well, who has a good fund of small talk, who is pleasing in manner, ready to be amused, not self-conscious or nervous, and who does not show a desire to monopolize a man's attention, has much chance for popularity and pleasure at a dance.

What is termed "sitting out" is not good form,

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this is for a couple to disappear from the ball-room and monopolize each other by a prolonged talk apart from others.

Good form in dancing requires that there shall be no conspicuous mannerisms. A man must avoid awkward tricks of holding his left arm sharply bent. He must learn to hold his partner properly. His hand is never placed at the waist, but is placed below the shoulder blades. A girl's left hand rests lightly on her partner's arm, her head is erect, her right arm is held out nearly straight, the hand turned down and held lightly under the left hand of her partner. A girl may suggest stopping dancing at any moment. If she has enjoyed a dance she may say so naturally, but she does not thank a man for dancing with her, the favor being supposed to be on her side. A popular girl often divides a dance between several men, as many men ask only for a "turn." If a girl finds it difficult to dance with a certain partner she may suggest stopping and talking.

Formal, set phrases are not natural in a ball-room or elsewhere. A man usually says, "Are you engaged for the cotillion, or may I have the pleasure of dancing it with you?"

Going to "the play," as it is termed, is an amusement of fashion. Theatre parties are often very large affairs followed by a dance and supper. High-necked dresses are worn, the transparent yokes rendering these gowns very becoming. If going to the

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play and an informal supper later at a restaurant of fashion, high-necked dresses and hats are the rule. Opera wraps of light color are used. The theatre has a gay appearance in these days with row after row of pretty women in light-colored attire and hair artistically arranged with pretty ornaments.

Theatre parties are arranged by a chaperon, who invites the guests and sometimes gives a little dinner at her home before the play.

Large parties are best managed by asking friends to assemble at the house of the giver shortly before the hour for the play.

The tickets are not distributed among the guests, but are given in charge of one person in the party, some man in the family preferably. When the guests assemble the hostess tells each young man whom he is to escort and introduces him to the young lady then if he does not know her. It is the fashion to charter large automobiles or stages to carry the party to and from the play. A supper served at the home of the hostess after the play makes a pleasant finish to the evening.

Theatre clubs for married people may be organized to which each member subscribes. One of the club acts as treasurer and engages the seats, and certain members take turns in giving a supper at home after the play. The club meets once a week or once in two weeks. The theatre tickets may be mailed to members and all meet in theatre seats.

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It is in best taste to arrive at a theatre before the play begins. If a late arrival is unavoidable, people should take their seats quietly with as little talking, laughing and confusion as possible, and avoid disturbing others who are seated.

With the exception of a bunch of violets flowers are not worn at a theatre. The vigorous flourishing of fans is to be avoided, and eating bonbons is not good form.

It is the custom for women to remove their hats when in seats in a theatre. When in a box their hats are not removed. The reason for removing a hat is that it obstructs the view of those in the rear seats. In a box the seats are not crowded, nor is the view obstructed.

CHAPTER VI

FAVORS FOR COTILLIONS

THE present fashion is for the leader of the cotillion and his partner to distribute the favors to the couples whose turn it is to dance. The favors are placed in wicker trays, suspended by ribbons over the shoulders and thus carried about, the leader offering them to the girls, his partner taking them to the men. The fashion is obsolete of giving out favors from a table from which the guests receive them from the hostess.

Effective favors are long, gilded flower-staffs of artificial flowers, daisies, buttercups, poppies and wheat; hats of straw, gauze or chiffon, ornamented with flowers and having ribbon streamers; wreaths of roses to carry on the arm; shaded scarfs of chiffon; gay little parasols of chiffon and flowers; muffs of tulle trimmed with flowers; brocaded bags for opera glasses; Japanese gauze fire-screen fans, the handle tied with ribbon loops to hang on the arm; gauze butterfly shoulder-knots spangled with gold. The hats described are sometimes worn for a few moments during the dance or may be slung over the arm.

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Brocaded pin-cushions, work-bags, book-covers, and portfolios are popular as favors, also jewelled hat pins, fancy chains, enamelled frames, dainty silk fans, satin sachets, and scrap baskets decorated with bunches of artificial flowers. Horns of plenty made of pink crêpe paper ornamented with gold tinsel have the opening filled with artificial fruit, purple grapes, blackberries, and strawberry blossoms. A loop of ribbon extends from one end to the other of this novel cornucopia.

Among the favors at a recent ball were large pink snowballs that fell open and revealed scarfs of pink chiffon trimmed with swansdown; there were also Louis XVI. baskets in gilt filled with natural pink flowers for the girls and boutonnieres to match for the men. Other favors were silver vases and pencils, silk work-bags and fans. For the men there were silver penholders, knives, ash-trays, pipes, cigar-cutters, key-chains and boxes of cigarettes marked with the date in gold letters. In a novel figure a huge swan floated in so arranged that by the movements of its wings showers of pink rose leaves were sent floating through the room.

Effective and amusing ways of bringing the favors into a ball-room are often desired. Sometimes the favors are placed in a large wheelbarrow gayly decorated with gilt and ribbon and wheeled into the room. A sedan chair is sometimes filled with the bouquets which are to be distributed in the cotillion

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and carried in. A pretty method is to have a huge Japanese umbrella suspended by the handle from the ceiling, filled with favors and arranged by pulleys to let down when needed.

Novel and picturesque figures were introduced at a recent cotillion. In one the girls carried Japanese lanterns of different colors, the lights in the ball-room being lowered. The men carried Japanese umbrellas over their heads. In another figure individual electric lights were carried. In a shepherdess figure each girl knelt on one knee, holding a shepherdess crook and the men filed in and out through the open ranks, carrying favors of bells on colored ribbons.

A popular figure is known as the "Noisy" figure. The favors are toy drums, trumpets, whistles, horns and rattles, the men and girls amusing themselves by making as much noise as possible with these toys.

Color, picturesqueness and smartness are requisites in cotillion favors. Sporting favors are popular, tennis racquets, polo sticks, golf clubs, whips, bugles and crops tied with bright ribbons.

Flower-wreathed hoops of tinsel, baskets of artificial carnations, roses or chrysanthemums are decorative in quality. Little flags are effective.

Simple and inexpensive favors may easily be made. These may be caps of tissue paper, rosettes, wreaths of artificial flowers, blotters, shaving-pads, pen-wipers and pocket pin-cushions.

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Many of the favors, the large wands, hats, wreaths, etc., are not taken home by the guests at cotillions, and are collected afterwards by servants and sent by the hostess the following day to the children in hospitals.

CHAPTER VII

FANCY-DRESS PARTIES AND OTHER ENTERTAINMENTS

AN original fancy-dress party given in New York may serve as a suggestion for a novel entertainment. It was a *bal de tête* or head-dress ball, the guests being requested not to wear masks or disguises but to adopt fancy head-dressing only. Although many went in full fancy costume, a number merely added a fanciful head-dressing and neck ornamentation to their evening dress, and this simplified matters generally, besides adding greatly to the amusement of the occasion, some of the young men, for instance, making up their heads as women, while a few of the girls adopted the wigs, curls and lace collars of courtiers of past centuries. Old volumes had been ransacked for ideas, so that coiffures should be historically correct. Ideas from the sixteenth, seventeenth and eighteenth centuries were chiefly chosen, although there were representations of earlier periods. Among the characters were Joan of Arc, Henry VIII., Queen Elizabeth, Sir Walter Raleigh, Mary Queen of Scots, Charles II. and Marie Antoinette. Some of the men

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wore large white ruffs, pointed beards and large hats, making up after paintings by Van Dyck, Rembrandt and Franz Hals. The famous picture of the Duchess of Devonshire, by Gainsborough, had several copyists among the girls, while others represented old paintings by Sir Joshua Reynolds. There were, besides, Dresden shepherdesses, French marquises, Dutch and Roman peasants. Prizes were awarded by the hostess to the most artistic and successful costumes, the characters being summoned to be judged by two guests appointed for that purpose who cleverly and wittily performed their duties. To *Brunhilde*, the heroine of Wagner's opera, *Siegfried*, with her winged helmet, long fair hair, coat of mail and flowing robes; to a Turkish girl, in effective and correct national attire, and to a sultan, in turban and handsome costume, were awarded prizes.

An idea for a charming fancy-dress party may be gained from a *fête des fleurs*, or floral festival, given in Paris. Each lady represented a flower, and the men all appeared in colored coats. The hostess herself was dressed as a poppy. Red gauze painted with green foliage and having poppies appliquéd as garlands trimmed the skirt and bodice, while a large poppy rested on her hair. One of the guests represented a jasmine, her gown being of pastel-green tulle, with garlands of the flowers. Another was a white rose, her tulle dress being trimmed with rose leaves and clusters of white roses ornamenting

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the bodice and skirt. Another was a yellow orchid. Other flowers represented were a red carnation, a forget-me-not, lily, four-leaved clover, pansy, magnolia, hydrangea and violet.

A guest who appeared as a La France rose wore a tunic of rose satin over a skirt of green velvet trimmed with bunches of roses, rosebuds and foliage. Another effective dress was a red-and-yellow tulip, the skirt being arranged in scallops of the two colors and worn with a green silk bodice. A yellow anemone was depicted by a yellow satin gown veiled with mousseline de soie; garlands of the flowers were on the skirt, and a bodice of green silk embroidered in foliage defined the waist and held the petals of the flower. A violet was portrayed by white tulle over mauve satin, caught up by straps of violet and foliage. The border of the skirt was daintily fringed with violets and leaves. Many of the women wore powdered hair, and in the hair was worn a large flower or a wreath of the flower represented by the costume.

October is the month for a barn party. This may take the form of a harvest festival similar to one given in Newport by a well-known hostess. The gateway at the entrance of the place was decorated with an arch of Chinese lanterns. On the gateposts were huge pumpkins made in "jack-o'-lanterns." At intervals from the gateway to the house were lights of the same sort, and Chinese lanterns were hung in

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trees and shrubbery. The lawn was arranged to represent a field of harvested grain put up in sheaves all over the field. The scheme of decorations in the house consisted of sheaves of corn and wheat tied with red ribbons. A bower of greens and wheat with swamp "cat-tails" was at the entrance. About the walls was a deep wainscoting made of wheat with clusters of sunflowers and garlands of green. Over this hung panels of gardening implements, fruits and vegetables.

A veranda was arranged to imitate a country grape arbor with vines and fruit. A supper table and long wooden benches were placed for a certain number of the guests who took part later in a "peasants' dance." The centrepiece on the table was of fruit and vegetables. Squash and pumpkin vines were laid over a table-cloth of coarse sacking. Other supper tables had decorations symbolic of the harvest season—sheaves of wheat tied with ribbons, baskets of vegetables and miniature hay-stacks.

Before the cotillion there was a peasants' quadrille, the girls wearing French peasant costumes and each carrying a basket of vegetables on her left arm, the men wearing peasant dress and Panama hats with colored ribbons. Favors in the cotillion were small rakes, scythes, watering-pots and other implements tied with ribbons. Other favors were beer steins, sunflowers and toy animals. The musicians were behind a screen of wheat and autumn foliage.

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When planning a "Colonial" party it is understood that the girls shall wear old-fashioned dress and powdered hair. Very pretty gowns may be tastefully arranged from flowered organdies or cretonnes; or a modern evening gown may be transformed into an old style by the addition of a muslin and lace fichu crossed over the shoulders. The hair is dressed high and powdered white, with a pink rose or an ostrich tip placed in it. Strings of pearls about the throat or a band of black velvet fastened with a quaint brooch are becoming. With powdered hair it is necessary to have a touch of color on the cheeks and tiny patches of black court-plaster. An old-fashioned minuet is an appropriate dance for the occasion. This would require considerable practice and rehearsing before the party.

The members of a girls' club may enjoy an evening if those who are able to sing, play or recite are asked to contribute to the amusement. Charades or a very simple play may be acted. A bright girl may compose and read verses containing pleasant and appropriate personal allusions and thus create a great deal of merriment. The hostess presents to each guest a musical toy, a fiddle, banjo, trumpet or drum as an amusing souvenir, and the poetess of the evening or each one who has taken part in the charades or play is crowned with a wreath of artificial roses.

Progressive games are always enjoyable, checkers,

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lotto, dominoes, halma, euchre, etc., at different tables.

A progressive euchre party is easily arranged. Cards are distributed among the guests with a half quotation written on each card. The young man and the girl whose cards make a complete quotation are partners. There are small tables, according to the number of guests, four at each table. The head table regulates the time for all; therefore there is a bell on it which is rung when the game is over at that table. On each table there are little dishes containing pink and blue wafers for players to paste on their score cards to show the number of games they win or lose. The games stop when the bell rings, and the two players who have the best score move up to the next table, the others remaining seated. The hostess stops the game after a certain time and awards the prizes. Pretty silver articles, photograph-frames, satin bags filled with bonbons are appropriate. The "consolation" prize should be something funny, such as a grotesque doll or a toy.

Much amusement may be had by arranging a progressive dinner of twelve persons. There may be two tables with six at each table, or one large table for all. The dinner-cards are at the places when guests take their seats, but there must be additional cards with fanciful names or plain numbers on them at each man's place. After each course a silk bag is passed containing cards with numbers or names to

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correspond with cards at places, and each man draws a card from the bag. Then, at a given signal from the hostess, the men rise and change places, going to where they find cards to correspond with those drawn. The duplicate cards are then returned to the bag, shaken up, and the same proceeding follows the next course. Names from history, poetry, the drama or fiction may be used, and if the men are clever enough to assume the characters for the time being and converse wittily, this adds zest to the occasion. The hostess may give variety to the entertainment by having a collection of different names to be drawn each time and having only numbers at the places to match the cards drawn with names and numbers. The women may also draw from bags and change places according to the suggestions given.

Musical whist with living cards is a picturesque feature for a fair or bazaar. It is played as follows: Four players are seated upon raised seats; a large square green carpet on the floor or on a platform or stage, forms the card table. The cards are represented by persons in appropriate costumes, and the gowns for the court cards may be very original. The clubs wear white, the emblems being in black velvet. Crowns of silver and jet are worn. Hearts wear green and white and the emblems are red. Spades are in pink with black velvet emblems; diamonds in yellow with red. The smaller cards are represented by children in gowns of white, and mobcaps, the cards

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being indicated in large characters on the front of their dresses; or they carry a large card, two feet in length, and hung over the shoulders, hanging in shield fashion in front, on which are spots of the card, and a card hangs at the back also and displays the ordinary kind of a card back. The cards enter to the music of a march and are preceded by two pages dressed in white satin suits, caps with ostrich tips, and carrying wands of silver. Shuffling, cutting and dealing are shown by a dance, the participants then arranging themselves in front of their respective players. Each player indicates in turn the card to advance to the centre, with musical accompaniment. The winning card of each trick leads the others to one corner of the square where they form in file, closing up when six tricks are made on either side. At the end of the game the tricks of the winning side lead off those of the losing side.

A Mother Goose party for children may be a pretty as well as an amusing affair. A pretty dance can be arranged with children in "Bo-Peep" costumes. Another dance may represent the verse beginning, "Mistress Mary, quite contrary," with the children in flower dresses, not forgetting the "silver bells" and "cockle shells." The dances should be rehearsed carefully. "The little old woman who lived in a shoe" may distribute dolls or little gifts to the children. At the refreshment table "Little Miss Muffet" can serve "curds and whey" or some-

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thing so called. "Simple Simon" and "The Pie-man" can serve tarts, cakes, etc. Originality and executive ability are essential to the hostess who would plan and carry out a party of this sort successfully. "Mother Goose" herself, must, of course, be the hostess.

On the occasion of a housewarming it is usual to have the entire house thrown open for the inspection of guests, who amuse themselves wandering about upstairs and down, informally.

At the booths or tables at a fair the women and young girls who take charge often wear fancy costumes, each table representing the dress of a certain nationality. At a recent fête given at a large country house, for the benefit of a hospital, all the women in charge of tables wore the uniform of trained nurses.

CHAPTER VIII

THE TABLE AND ITS APPOINTMENTS

NOTHING adds more to the success and cheerfulness of a dinner than an artistically arranged table where harmony of color has been studied and a pleasing effect is produced to the eye when entering the room.

The best rule to follow in table decoration is to aim at simplicity, not to overload a table with ornamentation of any sort and to avoid a sense of confusion.

Table linen must be white, spotless and of finest damask, glass sparkling, silver and cutlery well polished. In laying the table the thick interlining should be spread and the table-cloth laid over it with extreme care, the cloth having been perfectly ironed and folded so that the lines will divide the table exactly at right angles. This serves as a guide in placing a centrepiece and arranging covers symmetrically. Table-cloths exquisite in design or enriched with lace are used at formal dinners or luncheons. The word "cover" signifies the place laid at table for each person. At each place is a plate with a plainly folded napkin and a roll laid on the napkin

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or within it, but placed so that it may be seen. The small silver, cutlery and glasses are placed according to the number of courses and wines to be served. As a general rule three forks are at the left, and at the right are one or two steel-bladed knives and a silver knife, if there is to be a fish course. A tablespoon to be used for soup is at the right of the knives, and an oyster fork, if oysters on the shell are to be served; an orange spoon, if grapefruit is to be served. The silver and knives must be very evenly arranged, forks and spoons right side up, the blades of the knives turned towards the plates. Glasses are grouped uniformly at the right, slightly towards the tips of the knives. The covers at the head and foot of the table and those at the sides should be directly opposite to each other.

Round tables are the preferred fashion and when giving a dinner a round table-top may be hired for the occasion.

The choice of flowers for the centre of the table is limited only by what may be one's resources. Flowers or leaves that are seasonable are always in good taste. Roses, hyacinths, jonquils, daffodils, white lilacs, tulips, chrysanthemums, carnations or lilies-of-the-valley are beautiful.

For a large dinner a central mound of flowers is ordered from a florist. Flowers with a heavy fragrance should be avoided. A very satisfactory centrepiece for every day is a jardinière of growing ferns.

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If no flowers or ferns can be obtained, an ornamental piece of silver may do service as a centrepiece, or fruit may be on a silver dish. Bunches of grapes on a dish with green leaves are rich in color.

Fancy pieces from a confectioner's are not used, nor are ribbons or other artificial decorations in good taste.

In summer very charming and simple decorations for the table may be easily managed. Ferns, wild-flowers and feathery grasses may be had in profusion and there is no excuse if a table is not gay with them or with garden flowers as a centrepiece. The delicate blossoms of the wild white carrot are exquisite in grace and very effective when grouped with scarlet geraniums or ferns. A bowl or pitcher of silver or a plain low bowl of glass or china, without decoration, will make a good flower-holder. A perfectly plain glass pitcher of good proportions, or a high plain vase makes a good setting for branches of apple blossoms.

There may be two compotiers or dishes holding fruit. Other appointments may be small dishes, placed symmetrically and containing bonbons and little cakes. Salt-cellars with salt spoons and pepper-pots of silver stand side by side at the four corners of the table, or within easy reach of every two persons.

On the serving table should be placed the plates for salad and dessert, extra silver, finger-bowls resting on dainty plates having a fine doily between the

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finger-bowl and plate, a carafe of iced water, a plate of rolls or bread; all should be in readiness so that no delays may occur. The after-dinner coffee service is retained in the pantry until required.

The small silver for dessert is never placed on the table when it is being laid for dinner, but is brought with the dessert plates or placed just before serving dessert. A dessert spoon and a dessert fork are brought.

All extra silver, salt-cellars and pepper-pots are removed on a silver tray before the dessert is served. Pieces of bread or rolls are removed on a plate with a fork and crumbs are removed by being brushed with a folded napkin into a fresh plate. The dessert plates are replaced after the dessert course with those on which are the finger-bowls. A tiny doily is under each finger-bowl. The finger-bowls are less than half filled with water. A small leaf of the fragrant rose geranium or a sprig of lemon verbena, or a few violets may be in each.

Finger-bowls of very choice glass have glass plates to match. The way to arrange them is to place the glass plate on a dessert plate, a tiny doily on the glass plate and on this rests the finger-bowl. One is expected to remove the finger-bowl and doily to the left and to take one's dessert on the glass plate. After dessert the servant removes the glass plate. Fruit and bonbons are then passed and are taken on the dessert plate.

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An important consideration is the lighting of the table. The side-lights or lights from a chandelier overhead should not be brilliant, and the more becoming lights will be from shaded single candlesticks placed at regular intervals about the table, or glass lamps which may be fitted into silver candlesticks, and shaded. A broad, shaded drop light from the chandelier is sometimes used and throws an additional and a softened light. But the preferred fashion is to light a table with shaded candles, and to light the room with softened electric side-lights from the walls. In many dining-rooms the old-fashioned chandeliers are no longer in existence.

Old-fashioned silver candlesticks or candelabra are treasures to be used. Good effects in color may be had by the use of candleshades, the choice being governed by the scheme of color determined on for the occasion; pink shades should be used when pink flowers are chosen; red when decorations are of holly, fruit or scarlet poinsettias; white when the centrepiece is of ferns or of white flowers.

Silver-plated, open-work shades placed over colored silk are favorites. The candlesticks are not near the centre, but stand near the corners or sides. Four or six are used, according to the size of the table. They are placed so that they may not obstruct the view across the table.

Glass with gold ornamentation is a new fashion in appointments for the table. Beautiful effects are

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with a low centrepiece with flowers, and four tall vases with flowers near the corners of the table for a luncheon. Low decorations for the centre and high effects towards the sides or corners are the fashion. Cut-glass baskets and vases for flowers are used.

Other new fashions are beautiful ornaments of tall silver baskets for fruit, flowers, or bonbons, tall silver compotiers and *hors-d'œuvre* dishes.

Casters are never used. They are relegated to oblivion. Small cruets for oil and vinegar may be passed at home, but never at a dinner. Colored cloths or colored doilies are never used. Other things not allowable are individual butter plates, or salt holders, spoon holders, or a brush for crumbs.

On the sideboard in a dining-room is usually kept during the day the large silver which is in daily use, namely, tea set, coffee-pot, fruit dish, compotiers, etc., and any ornamental pieces of silver suited to a dining-room—candlesticks, trays, etc.

It is not correct to have the table set between meals. It is customary to have everything removed, the table-cloth folded and put away. On the table may be a handsome cover, or a linen centrepiece, and a jardinière of ferns.

The refinements of life demand that the appointments of the table should be as carefully regarded every day as if guests were expected. There may be less decoration of the table for the family meal, and

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fewer courses, than when we entertain, but it is essential that all the details should be attended to with precision. The art of living is now practised so steadfastly that there is no excuse for a young housekeeper who does not keep herself informed of all the minor matters which help to make home attractive.

If these things are attended to as a matter of habit, there will not be any agitation if one's husband brings a friend home to dinner. A little ceremony at dinner is correct. Evening is the time of relaxation after the day's labor, and there should be a feeling of leisurely enjoyment and rest, and an effort, too, when the family assembles, to make the hour pleasant with cheerful, agreeable talk. This is the ethical side of the subject.

CHAPTER IX

CUSTOMS AT THE TABLE

A QUAIN book of etiquette tells that at the courts of Francis I. and Henri II. of France, manners at the table were shockingly rude and unrefined, and that Louis XIV., "the glass of regal fashion," thrust his hand into the platter "like a trooper feeding in camp." The fork was unknown at table in mediæval France, and later it was admired as a work of art rather than made for the uses of the table. In the early seventeenth century, at the tables of the rich, every guest had his glass, but the glasses were not placed on the table as with us but ranged on a sideboard, and called for when needed. It was not until the middle of the eighteenth century that the glass found its place at the guest's right hand, and at that date it had become a mark of ill-breeding to empty it at the first draught!

Queen Elizabeth actually possessed a knife. Costly table-cloths and splendid plate were used in her time, and after a meal guests rinsed their hands with rose-water.

The refinements of the table were not practised by Dr. Johnson, who, we are told, "ate strenuously and

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with avidity." We remember George Eliot's sarcasm in mentioning some one's aversion to Mr. Casaubon, in *Middlemarch*, because he made a noise when eating soup.

There is no place where a person's good breeding and early training are more clearly shown than at the table. Peculiarities of manner which might elsewhere pass without criticism are not there allowable. Conduct must be marked by serenity, and there must be no uncertainty of manner, but an easy knowledge of the use of all the belongings of the table.

When taking one's seat at table one takes up the napkin, takes the roll or bread from within it and places it at the left hand, on the table, and lays the napkin partly unfolded across the lap.

Oysters on the shell must be eaten whole, not cut in half. If grapefruit is served an orange spoon would be on the right.

The tablespoon is used for soup. Soup should be taken from the side of the spoon. Sipping one's soup with a hissing noise is unpardonable, and tilting the soup plate to secure the last spoonful is bad form.

Neither soup nor fish is ever offered twice.

The silver fish knife and fork are now in general use, the knife being necessary in separating the bones from the fish. A story is told of how the fish knife came into fashion. A well-known diner-out in London discarded the customary crust of bread,

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took up two forks and proceeded to use them in the fish course. His example was followed by others, and the result was that the convenient fish knife and fork were soon invented.

The fork farthest from the plate is to be used as each course is served.

A small portion of meat is cut as required, the knife being retained in the right hand, the fork in the left, the fork held with the prongs turned down, the handle of the fork resting in the palm of the hand while cutting food or conveying it to the mouth.

All vegetables, peas, tomatoes, etc., are eaten with a fork.

When eating vegetables the knife is laid on the plate, the blade resting near the centre. The knife must not be placed across the edge of the plate, nor with the handle resting on the table. The fork is then taken in the right hand, the prongs turned up, the handle of the fork resting easily on the hand between the first finger and the thumb. If need be, a crust of bread may be used with the left hand to press a morsel of food towards the fork. When cutting meat the finger must never rest on the blade of the knife but on the handle.

Odd methods of holding the fork should be avoided. The fork is raised laterally to the mouth. It is awkward to crook or project the elbow or to point the fork towards the mouth. Very little food at a time should be taken on the fork. When one

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has finished eating, the knife and fork are placed close together in the centre of the plate, the prongs of the fork turned up.

When drinking water or wine one takes a sip at a time, not a glassful. If one prefers not to take wine, one may say, "Thanks," or, "No," very quietly to the servant who offers to pour it.

Some entrées, such as cutlets or soft shell crabs, require the aid of a knife for cutting, but for patties, timbales, sweetbreads or croquettes a fork only is used.

Asparagus may be taken up in the fingers by the stalks, but the later custom is to cut off the points with knife and fork. Lettuce should be cut with a fork, the portion of the leaf rolled up and thus eaten. Soft cheeses should be eaten with a fork, or a morsel may be put on a piece of bread with a knife and thus conveyed to the mouth with the fingers. It is allowable to take up a morsel of cheese in the fingers, but it is best to use a fork.

Small birds, such as quail and squab, are served whole, one for each person, and one cuts the meat from the breast and eats each piece at the time of cutting it.

Whenever possible a fork should be used for dessert in preference to a spoon. The dessert spoon is for berries, peaches and cream, preserves, custards, jellies, etc.

The fork is used for so many things that a witty

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person once remarked that he took "everything with it except afternoon tea."

With the dessert plate is brought the small silver to be used for dessert. One removes the silver, laying it down at the right and left. After the dessert, the fruit plate is brought. A finger-bowl rests on the plate, and one removes the finger-bowl and the tiny doily which is beneath it, placing them at the left on the table.

Roman punch is eaten with a spoon.

An olive is taken up in the fingers to be eaten with a few bites without taking the stone in the mouth.

Pears, apples or peaches should be peeled with a silver knife, cut in quarters and the pieces taken up in the fingers. Fruit which is very juicy had best be eaten with a fork. After peeling a banana it is best to cut the fruit in pieces and eat them with a fork. Oranges are cut in halves and the juice taken with an orange spoon.

Watermelon is served as a separate course at dessert and is eaten with a fork.

When grapes are eaten the seeds and skins must be removed quietly with the fingers.

Cherry stones may be disposed of quietly behind the half-closed hand by allowing them to fall into the fingers. This applies to fresh cherries. Preserved cherries are eaten with a dessert spoon, and the stones must be unobtrusively removed from one's mouth into the spoon and placed at the side of the plate.

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Plums are taken in the fingers of the right hand and a few bites of the fruit are taken without taking the stone in the mouth.

If cake is served at dessert one takes it on the plate with the dessert, breaks off a small piece and takes it up in the fingers to eat.

Before leaving the table one dips the tips of the fingers lightly in the finger-bowl, and dries them on the napkin, and may touch the moist finger-tips to the lips, and touch a corner of the napkin to the lips.

When rising from the table one leaves the napkin unfolded at the left of one's plate. In every-day home life it may not be the custom to have fresh napkins at each meal. In that case one may fold the napkin, but if dining out one never folds the napkin, as it is taken for granted that a napkin must be laundered before being used again. If visiting at a friend's house and uncertain what to do it is best to watch the hostess and do as she does, but in most households it is usual to have fresh napkins at dinner every day.

A hostess rises first and the others rise simultaneously. A hostess does not use any set phrase at such a moment, but merely rises while making any ordinary remark.

One should be seated from the side of the chair which is nearest when approaching, and may rise from either side, or from the side nearest to the exit from the dining-room, as it is awkward to rise and

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walk around one's chair. The chair should not be pushed back in place after one has risen from the table, that being the duty of a servant when re-arranging the furniture.

It is not polite to appear to be in haste to begin eating, but it is allowable to begin when served. It is not polite to continue to eat after others have finished.

Sauce, vegetables, etc., are taken on one's plate with the meat, not in separate saucers.

Coffee is sometimes served before the guests leave the table, but the better custom is to have it passed later in the drawing-room. In either case the small coffee-cups, sugar and cream are passed on the tray. A small coffee-spoon is laid on each saucer.

At breakfast or luncheon a small bread and butter plate may be placed at the left of each place at the table. A slice of bread should never be spread with butter; one breaks off a small piece of the bread or roll, butters it and eats it. Butter is not used at dinner; neither is a bread plate used then.

Bad habits at table are crumbling bread, or cutting it with a knife, or eating it between courses as though one were hungry. Unpardonable habits are leaving a teaspoon in a cup even for a moment, or sipping tea or coffee from a spoon. The spoon may be used to stir the tea a moment and is then placed on the saucer, and a sip of tea taken from the cup.

Salt is never distributed on the food on one's plate.

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A little salt is taken from a salt-cellar with a salt-spoon and placed on one side of the plate and used as required on portions of food.

The correct way to eat a boiled egg is to place it in a small egg-cup which holds the egg on end and eat the egg from the shell, cracking the large end with the spoon and taking off a piece of shell large enough to admit the egg-spoon.

At luncheon bouillon is served in cups and is taken with a spoon; the spoon may be put down, and the cup raised to the lips for the last spoonfuls.

When a plate is passed for a second serving the knife and fork are left on it placed close together.

If it be necessary to leave a table, for instance, to take a train, to answer a telephone, or to keep an engagement, one should say, "May I be excused?"

At breakfast, informal luncheon or the informal Sunday evening supper a hostess pours coffee, tea or chocolate, having the silver service and cups and saucers before her on a silver tray. The servant takes each cup and saucer from the hostess and passes it on a small tray to each guest.

It is not correct to ring a bell to announce a meal. A servant should come to where the hostess is and say, "Luncheon is served."

CHAPTER X

DINNER-GIVING

IT is to be regretted that, too often, people of moderate means are afraid to give a dinner because of the costly entertainments provided by the very rich. True hospitality is not in inviting guests to a lavish display of flowers, viands and wines, with the object of astonishing them by such profusion. Life will be robbed of much of its good cheer if we hesitate to bring people together because we can be neither magnificent nor wonder-making hosts. A well-cooked, well-served dinner where a few congenial friends are assembled, may be delightful. Short dinners are the modern fashion. If the guests are chosen and placed with the object of having them enjoy talking to one another, they will think more about the agreeable companionship than about the food. This may be an optimistic view of the matter and the story is recalled to mind of an old gentleman, a well-known diner-out in London, who rebuked his fair neighbor at dinner for talking during a delectable course by remarking, "Excuse me, but do you know that they have the best entrées in London at this house?" and forthwith he proceeded to devote himself to the entrée on his plate.

Dinner-Giving

The hostess who would learn the art of dinner-giving must cultivate repose of manner. Her plans must be carefully made in advance, her orders given, and then, from the moment her guests arrive, her effort must be to give her attention to them and to preside at her table with ease and grace. If delays occur or mistakes or accidents happen she must try to maintain a serene spirit and must, at least, be outwardly calm. Her guests will not enjoy themselves if she betrays nervousness.

Eight o'clock is the hour for a formal dinner; half after eight is sometimes chosen; seven or half after seven for an informal occasion. Dinner invitations are issued three weeks in advance at the height of the season. Two weeks or ten days may be sufficient for an informal occasion. Verbal invitations are sometimes given for a little dinner. Invitations by telephone are often given from intimate friends for informal or impromptu dinners, chiefly given in summer at Newport, or elsewhere. These are followed up by informal notes of reminder, stating the date and hour.

Forms for correct invitations are given in the chapter on that subject.

Before her guests arrive the hostess goes to the dining-room to see that the appointments of the table are perfect. She sees that the room is properly ventilated. The comfort and bright spirits of her guests depend on a well-aired dining-room, where

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there are no draughts and the temperature ranges from sixty-five to seventy degrees. The hostess places the dinner-cards. These are in good taste when plain white, rather larger and heavier than a visiting card, and with bevelled gilt edges. A crest or monogram in gold may be on the card. The name of the guest is written legibly on the card.

The placing of guests at a large dinner requires intimate knowledge of society. Only by constant association can one know who may be congenial. There may be variety, but there must be harmony. A well-known diner-out has said, "If you are assigned to one to whom you are indifferent, your only hope lies in your next neighbor." Yet one cannot keep up a conversation with a neighbor to the exclusion of the person assigned by a hostess.

The host and hostess should be in readiness to receive their guests at the hour named. Punctuality is the rule for guests at a dinner. It is generally understood that dinner is to be served fifteen minutes after the arrival of the first guest. Tardiness on the part of a dinner guest is inexcusable, but one should never arrive before the time named.

Many of the modern houses are the "American basement" style of architecture, with a large entrance hall on the first floor, and guests leave their wraps in charge of servants there and then ascend to the drawing-room.

At man-servant announces the names of guests

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as they are about to enter the drawing-room. Although the servant announces "Mr. and Mrs. B.," they do not enter arm-in-arm, or side by side. The wife precedes the husband.

When giving a formal dinner, it is the custom to have small envelopes for the men addressed with their names, and each envelope containing a card with the name of the lady who is to be taken in to dinner. These envelopes are on a tray offered to the men by a servant as they enter the house. These cards may be marked "Right" and "Left," indicating the side of table where places will be. This plan saves much trouble to a hostess. If a man does not know the lady whom he is to take, he should ask the hostess to introduce him.

Dinner is announced by the servant coming to the drawing-room, looking at the hostess and saying in a low tone, "Dinner is served," or he may merely open the dining-room door, draw aside the portières, advance a little distance and bow to the hostess.

The host leads the way to the dining-room, offering his right arm to the lady who is to be placed at his right. If there is no special guest of honor he takes the most distinguished or the eldest woman present or the wife of the most distinguished man, or a bride. The other guests follow and the hostess goes in last with the husband of the guest whom the host escorts, if the dinner is in honor of a married

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pair, otherwise she may be accompanied by the most distinguished man present, or a stranger whom she wishes to honor. The seat at her right is for the man who takes her in; the seat at her left is for the guest who is entitled to the next distinction; this rule being observed also for the lady who is to be at the left of the host. The hostess stands at her place for a moment while the guests are finding their places and then seats herself. The men do not take their seats until the women are seated. The host remains standing until all are seated. The action of all is almost simultaneous. The guests find their places by the cards. The new fashion is for guests to take their seats without waiting for the hostess to arrive at her own place.

On very informal occasions cards may be dispensed with, and the hostess merely says, before dinner, "Mr. B., will you take Mrs. C.?"

When a hostess is a widow, or a single woman she arranges with one of the men to lead the way with an older woman or guest of honor, and the hostess goes last, according to the customary rule.

At the conclusion of a dinner, the hostess gives the signal to leave the table by laying down her napkin unfolded by her plate and rising while there is a lull in the conversation. She is careful not to rise while some one is relating a story. All rise immediately, the women passing out, the hostess last, the men remaining and resuming their seats or going

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to the smoking-room after the ladies have left the dining-room. A more formal custom, according to English usage, is for the men to escort the women to the drawing-room, and then return with the host to the dining-room or smoking-room.

Directions for serving coffee, etc., are given in the next chapter.

After a brief interval—fifteen or twenty minutes—the men adjourn to the drawing-room, the host having suggested the adjournment, and allowing all guests to precede him, when leaving the dining-room.

The usual time for guests to leave after a dinner is from ten to half-past ten.

The hostess should shake hands with her guests on their arrival and departure. Guests should be particular to greet and to take leave of their host, also, by shaking hands with him.

Guests of honor are the first to leave. A servant is in the hall to open the door for departing guests and to render any required service. A maid is in attendance for ladies in whatever place wraps have been cared for.

There are so many fads about food in these days, on account of gout and other ills that flesh is heir to, that it is the fashion to have short dinners, to remain at the table a comparatively brief time, to drink few wines and to eat less than in former times.

Lady Henry Somerset hits off this fashion humorously in her new novel in describing life, in

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modern Mayfair, when Lady Cliffe says, "I dined out last night and five out of every twenty people were simple-fooders, ate no meat, and wanted all sorts of things no one ever heard of. It's the most complicated life there is, but it's absolutely the rage."

"Bridge dinners" are popular among the young married people, dinners of eight, twelve, or sixteen persons being the rule, if the games after dinner are to include two, three or four tables for players.

A favorite way of entertaining at present is to invite guests to dine at a restaurant of fashion and to go afterwards to the play. A table is reserved, dinner ordered and the account settled in advance of the occasion.

If a dinner is to be given elsewhere than at home the place is indicated in the note of invitation and guests are expected to assemble there. The host and hostess provide the means of conveyance to the play after dinner and to the homes of guests after the play.

CHAPTER XI

THE SERVING OF A DINNER

THE system of serving dinner *à la Russe* or in the fashion adopted from Russia, is the recognized form all the world over. Nothing appears on the table but the covers, the flowers, little dishes of bonbons and small cakes and possibly the fruits.

Everything is served from a side-table and passed by the servants.

Short dinners are the modern fashion. The menu consists, as a general rule, of grapefruit, canapés of caviare, soup, fish, an entrée, a roast with two vegetables, game and salad, dessert and fruit.

Cheese is sometimes served after the game. If artichokes or asparagus are served they are separate courses.

In summer musk-melons are sometimes served as a first course, a half of a melon at each place.

Grapefruit is served in glasses and prepared according to the directions given in the chapter on "Luncheons." On very informal occasions a glass filled with the fruit may be on the plate at each place

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when guests take their seats. In that case a napkin with a roll within is on the left at each place, instead of on the place-plate according to the usual rule. The more formal and correct usage is to have the napkin and roll on the place-plate, and as soon as the guest removes the napkin, the servant takes up the place-plate and puts down a plate holding a glass of grapefruit. When the next course is to be served the servant takes up the plate bearing the glass and slips another plate into the place. The canapés of caviare are then offered from a large silver or china dish, each person helping himself to one portion. The plates are then removed and other plates are substituted and the soup is served, the plate of soup being placed on the place-plate.

If oysters on the shell are served they precede the soup and the canapés of caviare may be omitted. Oysters on the shell are greatly out of favor at present, many persons believing them to be unwholesome, while another reason is that less heavy dinners than formerly are the fashion and light, simple courses are preferred to begin a dinner.

If oysters on the shell are served they are on oyster plates with half a lemon in the centre, five or six oysters for each person. These are put on the place-plates as soon as guests have removed napkins and rolls. Red and black pepper are then offered from a tray.

When the oyster plates have been removed, soup

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is served, the plate of soup being placed on the place-plate. Soup is served from the pantry or side-table, a ladleful for each person. A tall screen shelters the pantry door and serving table. In removing the soup plates, the under plates are left and these are used for the *hors d'œuvres*—celery, radishes, olives and salted nuts, which are then passed, these being kept on a side-table.

The plates are then removed and a warm plate is substituted at each place for the fish or entrée, and so on throughout the dinner, no person being left at any moment without a plate before him except when the table is cleared for dessert.

Cold plates must be placed if *pâté de foie gras* is to be served. Always when removing a plate a fresh one is placed. This is a rigid rule in correct service. In placing a plate having a monogram or regular design it is placed so that the monogram or design faces the person at whose place it is put down.

Plates are not removed until all have finished. One plate at a time is taken, and never should one plate be placed on another in removal. A servant removes and replaces plates always at the left of each person, taking up the plate with the right hand and having in the left hand another plate in readiness to put down immediately.

The carving is done in the pantry; a large fork and spoon are laid on the platter and the portions should be so well arranged that each person can re-

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move a part with ease when the platter is passed by the servant.

The vegetables are in vegetable dishes of silver or china, on the side-table, and passed, one at a time, each person helping himself from the vegetable dish and taking the vegetable on the plate with the meat.

The servant should pass dishes to the left of each person, the servant having a folded napkin under each dish and holding the dish on the flat of the hand and low down when offering the dish. Each person helps himself from the dish thus offered, whether it be fish, meat or vegetable.

In serving, the butler leads and the second man assists. At a large dinner duplicate dishes are passed in a course, the servants beginning at different sides of the table, and serving the dishes in opposite directions. Extra men-servants are employed for a large dinner, four or five servants being required for twenty guests.

The usual rule in serving is for the servant to begin by offering the dishes to the lady seated at the host's right hand, then to the lady at the host's left hand, and thence to each guest in the order seated, irrespective of sex. The host is always served last.

At a small dinner, the women guests are served first, then the hostess, then the men. A hostess is never served first unless she is the only woman present.

Glasses are filled with iced water before guests

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take their seats at the table, but if Apollinaris is served, it is not poured before guests are seated. A carafe or water pitcher for iced water may be on a side-table, and the servant should replenish the glasses when necessary without being told to do so.

The order of serving wine is sherry with the oysters, sauterne with the fish course; dry champagne is offered with the roast and continuously throughout the dinner. With the entrée a fashion is to offer the men Scotch whiskey and water and to serve it during dinner, as it is the fashion to drink little or no wine in these days on account of gout. When serving wine a man-servant may mention what it is. A waitress seldom does this. Wine is offered at the right hand of a guest always. White wine is served cold. Champagne is kept in champagne coolers with ice until needed. A napkin is wrapped about a champagne bottle when the wine is to be poured, to absorb the moisture. Sherry is served from decanters; champagne and white wine are served from the bottles. It is not the fashion to serve claret, burgundy, or port at formal dinners.

At a small and very informal dinner it is sufficient to serve sherry and sauterne or sauterne alone.

Two kinds of cordials are served after dinner to the men with cigars and cigarettes in the dining-room after the coffee. Cognac is also served. A tiny alcohol lighted lamp is on the tray passed with the cigars.

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Coffee is served to the ladies after they have returned to the drawing-room. When there are two servants, one servant passes a tray with cups and saucers; on each saucer is laid a coffee-spoon. A sugar-bowl containing flakes of rock-candy is on the tray. The other servant follows with a tray with the silver coffee-pot and pours the coffee for each person. The person served then takes up the cup and saucer from the tray. If there is but one servant the cups may be filled before being brought in.

After the coffee, the cordials are served. Crème de menthe in tiny glasses filled with finely chopped ice is always liked. Apollinaris water may be offered later.

In a modest household successful dinner-giving can be accomplished only by attention to details and a systematic arrangement of the general machinery. Well-tried receipts must be used. Experiments are fatal. It is always possible in a large city to hire efficient servants for an occasion to assist in the preparation and serving of a dinner. An efficient waitress may be able to wait on six persons.

A dinner of twelve or fourteen persons cannot be properly served without two or three servants to wait on the table and a maid in the pantry.

There should be no sounds from the pantry, no clattering of dishes or silver. The service must be quiet, without haste, yet never dragging.

Plates should not be snatched away according to

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a prevalent fashion, before a guest has half finished an appetizing morsel.

The place of the butler or the single servant is behind the chair of the hostess, when not occupied in serving.

CHAPTER XII

CONCERNING INTRODUCTIONS

THE necessity for introducing and the propriety of not doing so are modified by various circumstances, and individual tact and good judgment must often decide the issue.

The rule about introductions is that they are not to be made indiscriminately. There should be some knowledge that an introduction will be mutually agreeable to the persons introduced, and if any doubt exists on this subject it is correct to consult the wishes of both. This, of course, applies to an introduction which is premeditated. It is customary for a man to ask some friend in common to present him to a woman at any social gathering, and her wishes should be ascertained by the friend, the woman having the option of declining the introduction, if she has any good reason for doing so; but there are few occasions where such a request is refused.

An established rule is that after having been presented to a woman a man must wait for her to recognize him when they meet again before venturing to claim her acquaintance, but it is polite for her to bow, even if she does not wish to keep up more than a bowing acquaintance with him in future.

Concerning Introductions

At a large dinner it is not customary for a hostess to make any introductions in a general way, but a few moments before dinner she introduces to a lady the man who is to take her to dinner. At a small dinner a host or hostess may introduce guests who are strangers to each other, if there is time to do so before dinner is announced.

If a dinner or any other entertainment is given in honor of a friend, or if there is a distinguished person among the guests, introductions are made.

A hostess has privileges about introducing her guests, as she is not supposed to assemble together those who are averse to meeting each other, yet on this point discretion is needed. A guest can never decline an introduction proposed by a hostess, and, in fact, a hostess need not consult a guest in this matter; yet a hostess needs to be sure of her ground and to have a knowledge of conditions in general society, because there is an established rule among well-bred people that if introduced to one with whom one is not on friendly terms it is not allowable to show one's hostess that a mistake has been made, and a hostess may mar the pleasure of guests by a stupid error.

A hostess has the privilege of presenting young men to young girls at any reception, tea, dance or other entertainment at her own house, without asking permission of the latter, and her object would be to give pleasure to the young people and to have the

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young men show some civility to those to whom they are presented.

A positive rule, without any exception, is that a man is introduced to a woman, never the reverse. In this social world of ours women are first and their privileges are never abandoned. In making an introduction it is best to say, "Miss A., allow me to introduce Mr. C." If the man is a stranger it is allowable to add after his name, "of Washington," or to make some remark which may help to start conversation, such as, "Mr. C. has just returned from a trip to Colorado."

When introducing two women the younger is introduced to the elder, unless they are nearly of an age, when no distinction is made. Young girls are introduced to married women, and young married women to older matrons.

It happens frequently in society that a semi-formal introduction must be made. For instance, two ladies may be calling at the same time on a hostess, who should introduce them. This may be done either by a direct introduction, or by some informal remark, such as, "Mrs. Brown, I think you and Mrs. Smith have not met before." The ladies thus introduced should bow to each other and make some remark.

At any social function, club meeting or other assemblage where a woman is present who is a stranger and a guest of honor, the guests or club members

Concerning Introductions

may ask the hostess or president of the club to introduce them to her, and each should be introduced separately and should shake hands with her.

It is not correct to introduce people collectively; it should be done individually.

A woman does not rise when a man is introduced to her. If she is seated with a group of friends and a lady is brought up to her for an introduction she should rise to greet her and shake hands and may then suggest taking seats where they may talk together. If men are seated near they should rise and offer seats and remain standing while women are standing.

If pouring tea at a tea-table a woman would not rise when another was introduced to her, but would offer her a cup of tea and ask her to sit near; but if there should not be a chair close at hand she might rise and draw one near for the newcomer. If making a call and talking to the hostess and others and another visitor enters, the hostess rises to greet her guest and introduces the newcomer to the others. It would be awkward for all the women to rise to greet her and it is not customary. They merely bow, and the hostess seats the guest and herself and all join in general conversation. If a man is present he must rise when a lady enters and find a chair for her. If a woman is alone with her hostess and another enters, she need not rise when introduced unless the hostess and newcomer remain standing,

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or unless there seems a necessity of rising because there may not be enough seats near for all, or it may be more agreeable to make some change of places in the room. These small points depend on circumstances.

When visitors arrive at the same time a hostess should introduce them to each other, but if she fails to do so, conversation may be general.

Casual conversation of this sort in a friend's house or the exchange of a few courteous remarks need not involve further acquaintance, but often helps at the moment to relieve an awkward situation.

Men do not ask to be introduced to each other. They are supposed to be at liberty to speak to each other in society without formal presentations.

A man's title should be mentioned in an introduction, viz.: General Duncan, Doctor Brown, the Reverend Doctor Wilson, etc.

A man should not bring another man to the home of a friend to be introduced unless he has permission from the hostess to do so. He should then introduce him to the hostess and any of the family who may be present on his arrival, but if others enter later it would be the duty of the hostess to make the necessary introductions.

CHAPTER XIII

ABOUT SHAKING HANDS AND BOWING

FEW persons realize that the modern custom of shaking hands may be traced for its origin to remote and barbaric times when men offered their right hands to each other to show that they were without weapons, or as a bond of peace and an assurance against treachery.

This custom, which has come down to us through many ages, has, or should have in it, the very essence of good-will, good-fellowship and sincerity.

The manner of shaking hands expresses much or little, as the case may be. There is the cordial, the honest, the indifferent, the inert, the affected, the exaggerated way of shaking hands, all being suggestive of character.

The friend who takes our hand cordially and looks straight into our eyes produces a feeling that the owner of the hand has a warm heart. The person who extends a limp, weak, lifeless hand and looks over one's shoulder is not a person on whom to depend in an emergency. One who seizes a proffered hand violently and with a hard pressure which makes it ache gives the sensation that such a person is indifferent rather than cordial, inconsiderate rather

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than thoughtful. Peculiarities of manner are, however, often the result of awkwardness or embarrassment, yet they influence us unconsciously in our estimate of the people we meet.

Any affectation in hand-shaking induces almost an aversion to the person who offers so feeble a greeting.

When shaking hands—or, rather, taking the hand, one may give a gentle pressure, but not raise the hand or shake it, and not drop it suddenly, but relinquish it quietly, and not retain it while inquiring about another's health, etc.

A point to remember is not to put out the hand until very near the person one wishes to greet. Nothing is more awkward than to walk some distance with the hand held out.

A few general rules as to when to shake hands and when not to do so may be useful. A woman does not shake hands with a man who is introduced to her casually and who is a stranger, yet there are exceptions to this rule. For instance, she would shake hands with all relatives of her future husband when they are introduced, or with a friend or relative of an intimate friend, or with one who is a friend of her husband, or brother. A man must await the initiative of a lady about shaking hands; that is, he must not offer his hand first. A hostess should shake hands with guests who come to her house both on their arrival and departure.

About Shaking Hands and Bowing

A young girl must not offer to shake hands with any one not expecting this greeting. For instance, when introduced by a friend to a married woman the latter may offer to shake hands, but a girl must not make the advance. As a general rule, women do not shake hands with each other when introduced, but merely bow; yet this rule bears alteration when there is some good reason why two women wish to meet very cordially, when they have heard much of each other, and are introduced by a mutual friend. Men shake hands on being introduced to each other, but if out of doors they merely raise their hats. Women who are intimate friends take each other by the hand when meeting and parting, but men do not follow this custom with each other.

When leaving an entertainment a man shakes hands with the hostess, and he may do so with friends who are near, but he must not go about shaking hands generally.

The fashion of raising the arm in an exaggerated manner when shaking hands is not followed at present, but it has become the custom to extend the hand on a line with the chest and take the fingers of the hand and not grasp the palm.

There are very distinct rules in regard to bowing—rules as to when to bow and when not to bow, and also as to the manner of bowing. One of the first rules is that a man must wait for a woman to recognize him, although between friends the act of bow-

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ing is almost simultaneous. When returning a lady's bow a man takes off his hat and replaces it quickly. If he has a cigar he removes it quickly before bowing. If he knows a woman well enough to join her and he wishes to speak to her he throws away his cigar and turns and walks beside her in the direction in which she is going. It is not obligatory for him to accompany her to her destination, but she should not stand in the street to talk to him. They part without stopping, the man raising his hat when leaving her. If he walks with her to her home he should wait until she is admitted before leaving her.

When meeting or leaving a lady, or when he passes her on a stairway or in the corridor of a theatre, or when he offers any small courtesy in a public conveyance, he raises his hat. He removes his hat in a hotel elevator when a woman enters. In the elevators of large business buildings this rule does not seem to hold.

A well-bred man raises his hat to his father, mother, sister, wife, or other member of his family.

A man does not bow first to a man who is walking with a lady who is unknown to the passing acquaintance, but waits to be recognized. When a man is with a lady who bows to an acquaintance he must raise his hat. He looks straight ahead and not at the person to whom the friend bows if the person is unknown to him.

When bowing it is not customary to mention the

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name of the person one is recognizing. When passing formal acquaintances several times when driving or walking it is not necessary to bow more than once.

Picture galleries are regarded as public thoroughfares, and in them a man may retain his hat. Of course, if a woman bows to him, or if he is introduced to any one there, he raises his hat and does not replace it while standing talking to a woman.

When a woman receives some trifling civility from a man whom she does not know, she thanks him with a bow and smile at the same moment, and he raises his hat in acknowledgment; but if she meets him subsequently and he has never been introduced, it would be incorrect for her to bow to him. Knowing a person by sight does not constitute an acquaintance and does not give any one the right to bow.

A man, when driving, cannot conveniently raise his hat; therefore, etiquette requires that he shall bend forward and raise his whip to the brim of his hat in acknowledgment of a salutation.

Although a mere bowing acquaintance may be tiresome to continue between those who meet frequently when walking, yet have not opportunities of meeting elsewhere, it would not be courteous to abandon what has been begun. Another point is that it would be extremely discourteous not to return a bow.

Bows may be described as friendly or cordial, ceremonious or deferential, distant or reluctant, accord-

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ing to the manner in which we wish to greet acquaintances, but a bow must be polite always. No doubt, there are some persons who seem to bow coldly when they have no intention of doing so. Near-sighted persons must have allowances made for them on this score. Others may be absent-minded, diffident or awkward; but when we meet a friend who bows cordially, graciously and gracefully the action shows us that there is an art in bowing, and it is well worth while to practise it.

Many of the ordinary acts of courtesy have in them a history of manners. The very word, salutation, derived from the Latin, *salutatio*, indicates the daily homage paid by a Roman to his patron. In ancient times the strong ruled and the inferior demonstrated his allegiance by studied attention. A bow is a modified prostration, a curtsy is a genuflection, rising and standing are acts of homage.

An old verse gives quaint directions that a man follows in modern times:

“When thou come the hall door to,
Doff thy hood, thy gloves also.”

CHAPTER XIV

MEN'S MANNERS

IT would seem to be the first duty of every man to have good manners—not the superficial veneer which is merely the outside polish, but the good manners that spring from a good heart and a sincere, manly nature. Emerson says that “a gentleman is a man of truth,” and this definition means honesty and sincerity in conduct. He must have character and force, good-nature and kindness, “manhood first and then gentleness.”

A well-bred man is free from arrogance; he is courteous, unpretentious, natural, simple, unaffected—in a word, true. He is considerate in his feelings, polite and kind to his inferiors as to his equals. He respects himself. He is chivalrous towards women and reverences their sex because he bears in mind his love and respect for his own mother. He protects the weak and is tender towards children and aged persons. He is never self-assertive, pushing, aggressive or familiar, for to possess any of these qualities would indicate a distressing lack of good breeding.

In social life it is taken for granted that a man is

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indebted to a woman who accepts any attention from him. She is supposed to be like a fair and stately princess accepting the homage of courtiers and rewarding them with a smile.

A man may not ask permission of a lady to call on her. He must wait until she offers him the privilege of calling. This rule is because a woman has the right to choose who may be admitted to her home. But if he has good reason for thinking she might like the suggestion to come from him, he may say, "May I not have the pleasure of calling to see you?" Personal remarks and compliments are not in good taste, and fulsome praise is not acceptable to any one.

With the exception of flowers, bonbons or books a man may not send gifts to a woman unless she is to become his wife, and then he may not offer anything that could not be returned uninjured, if such a misfortune as a broken engagement should occur. Propriety and principle forbid that a man may begin a correspondence with a girl with the intention of discontinuing it at his own caprice or pleasure. A correspondence entered into merely by way of flirtation is wrong; friendship demands that one shall not drop a friend, and principle and true manliness demand that a man may not pretend friendship, interest or affection which he does not mean.

A young man of twenty or thereabouts is supposed to be old enough to enter society, and his mother may

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leave his card with her own and her husband's cards as an indication that he is ready to be included in invitations to social functions; but he must be careful to remember that he has positive obligations about hospitalities when once he has begun to receive invitations. A young man is apt to be very remiss in regard to this, and to err from thoughtlessness or from not being reminded of social duties by his parents. He should make a call after any invitation received, and, if possible, on an afternoon when a hostess is receiving.

If a man is unavoidably prevented from keeping an engagement he should write immediately, offering an apology and explanation.

Calls are frequently made by young men on Sunday afternoons, some hostesses remaining at home most informally at that time. When calling to see a young girl a man should leave two cards, one being for her mother. If calling often at the same house he may leave but one card.

In large cities evening visits are out of fashion. In small towns where they may be allowable an evening visit should not extend beyond ten o'clock.

A man who is well-bred knows that he must call and leave a letter of introduction with his card but on no account must he enter the house. His duty is to allow the person addressed an opportunity to decide on his merits.

A man should not enter a carriage before a lady.

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He should be the first to get out of a carriage with the object of assisting her to leave it.

He does not smoke in the presence of ladies without asking their permission. A guest does not smoke without being asked to do so by the host.

A woman precedes a man always in entering or leaving a room. He opens a door for her unless a servant is present to do so.

At the theatre or opera a man is careful not to applaud vehemently and disturb others. He does not call on a lady in her opera box unless he is well known to her, nor is a call of the sort supposed to cancel indebtedness for invitations he has received. When entering a box he awaits the greeting of the hostess before venturing to seat himself. He makes a brief stay and leaves on the arrival of another visitor. If he has been invited to dine and accompany ladies to the opera he is careful to show them attention. After the opera he assists them with their cloaks, accompanies them to the door and finds a place in the vestibule where they may stand while he looks for their footman or carriage.

When a widower entertains he asks a sister or some relative to receive for him, unless he has a grown daughter who would in that case be the hostess.

A bachelor who acts as host must have a chaperon always for any occasion where ladies are to be present, whether it be a theatre party, supper or other enter-

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tainment. His duty is to sit next to the chaperon at the play or at supper. He has the forethought to order the supper in advance and has a table reserved and the account settled before going to a restaurant. After supper he must accompany the ladies to the residence of the chaperon, where the maids of the young girls are waiting for them.

When a man is visiting in a country house he is expected to fee the butler, and the man who valets him, or the waitress and maid who have cared for his room.

When a man gives a card party, or reception for his men friends it is not necessary for his wife to appear. After seeing that everything is in order before the guests arrive and giving final directions to servants, she may dine at a friend's house, or remain quietly at home.

CHAPTER XV

VISITING AND THE USE OF CARDS

LIFE has become so complicated in large cities that there is, of necessity, less social intimacy than in smaller towns. The many demands upon one's time, the great distances, compel people to forego much of that intercourse which might be both pleasant and profitable. The result is that there is a constant interchange of cards between persons, who, with the very best intentions and the most friendly inclinations, have not time to be friends in the life of modern society. This is, without doubt, a cold and an unsatisfactory way of discharging social indebtedness, but it is supposed to be sufficient to continue an acquaintance.

There are established rules which regulate visiting, the use of cards, the leaving or sending of cards, and when these rules are clearly understood and faithfully followed there is a feeling of satisfaction which relieves the conscience.

Of course, one should try to make one or two informal calls on intimate friends during the year. These calls cannot be classed in the more ceremonious visiting which we are considering at the mo-

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ment, but it should be understood that even between intimate friends the code of etiquette is the same in regard to the acknowledgment of all invitations. Ceremonious card leaving is obligatory after receiving invitations to a wedding reception, a dinner, luncheon, card party or an evening entertainment, the call to be made and cards left within a week after the event and whether one has accepted or not. If one has sent a regret one may call before the event.

A card represents its owner and means a visit, or some courtesy, and women do not call on men or send cards to them; therefore, their cards are for the women of a household, the cards of their husbands for the men and one for each of the women.

An invitation to a church wedding requires that cards be sent on the day of the event, or soon after, to those in whose name it was issued and to the newly married pair. This applies also to marriage announcements, but it is polite to call personally on a bride, within the year if possible, if she is already on one's visiting list.

It is well understood that a married woman leaves her husband's cards with her own—one of her own cards for each lady in a family and one each of her husband's cards for each lady and one for the man of the family. If there are daughters in the household one card of her husband's may include them. If she has a grown son she may leave two of his cards. These formalities are for the first call of the season.

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She need not leave her husband's cards in future calls during the year unless he has been the recipient of invitations, the courtesy of which must be acknowledged, and she may allow a son to attend to his own future calls. The leaving of her husband's cards is a custom, as he is not supposed to have leisure for calling and is exempt from such duties, but his existence is thus recognized socially.

The general rule is that a woman should make a call once a year on friends and acquaintances. One member of a family may leave the cards of others. Certain privileges are claimed by and accorded to women of acknowledged social prominence, who, by reason of age or delicate health, may drive about leaving cards without inquiring if the ladies are at home.

If a woman has a day for staying at home it is the duty of friends to try to call on that afternoon. Cards for an afternoon tea do not require a reply. They indicate merely that a hostess will be at home to her friends, who may come or not as they please. Those who call leave their cards as a reminder to the hostess that they have been present, and may leave the cards of members of their family as an acknowledgment of the invitation. Those who cannot go, or cannot send cards by a member of the family, enclose their cards in small envelopes addressed by hand and sent by mail on the day of the event. If a call is made or cards are sent one's duty is done, and

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a call afterwards is not required. The hostess is then the debtor, yet she has the privilege of not calling within the year, except after receiving invitations.

When making a first call, or any formal call, cards are left. A lady may give her own card to the servant who opens the door and may lay her husband's cards on the hall table in passing. Cards are never handed to the hostess or to any member of the family.

A first call should be returned within a month, at latest. When calling on a friend who is visiting those whom one may not know it is correct to ask for the hostess and leave a card, although she may excuse herself, assuming from courtesy that the guest and her visitor may prefer to be alone.

Another phase of card leaving is when friends have returned after a long absence. A congratulatory call is essential after receiving a note announcing a friend's engagement. When returning home after a long absence cards with one's address are sent to friends and acquaintances. The same rule is followed when one wishes to notify friends of one's change of address.

In town intimate friends have the privilege of calling in the morning hours, or it is allowable to call on some errand of business or charity, or to inquire in illness.

Acceptances or regrets must never be written on cards.

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It is not in good taste for more than two members of a family to call together. A mother may be accompanied by one daughter and leave cards of the others.

The hours for calling are between three and six o'clock in the afternoon. From four to seven are the usual hours stated on a reception card. From fifteen to twenty minutes is the correct length of time for a call.

In social parlance one does not "make calls," one speaks of making or paying "visits," and one never uses the expression, an "At home." It is a "tea"; even the most formal reception is spoken of in this way.

A point of card leaving which is important concerns cards of inquiry. When hearing of a friend's illness it is a duty to call without delay and make personal inquiries. A custom in England which is being adopted here is to write the words, "To inquire," on one's card. If the illness is of several weeks' duration a friend would call frequently to ascertain the condition of the invalid and to show interest; an acquaintance might call once or twice. A married woman calling to inquire would leave one of her own cards and occasionally one of her husband's cards if the invalid is a personal friend of the husband, as well as of her own. The words "To inquire," are written upon a lady's card, unless the invalid is the husband of the lady called upon.

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In that case the words are written on the husband's card. If the invalid is a daughter in the family called upon a lady leaves only her own cards. Necessarily cards of inquiry may not be sent by post, as the object is to make personal inquiries of the condition of the invalid.

After a bereavement in a family cards of condolence are left promptly by friends or within a week of the event, and without inquiring for any member of the household. The words, "With deepest sympathy," may be written on the cards. Intimate friends only have the privilege of asking to see one of the family. If distance makes it impossible to call, cards of condolence may be sent by post. The acknowledgment of cards of condolence is explained in the chapter on, "The Etiquette of Mourning."

After recovery from an illness one may call on friends who have left cards, or may send to acquaintances cards with the words, "With thanks for kind inquiries."

All the little ceremonies and attentions discussed here have their meaning and their value. They are not useless. They indicate the thoughtfulness and kindness which are at the root of all politeness. Courtesy is due to our friends and is a mark of respect towards them as well as of our own self-respect; therefore cards of courtesy are not mere vague forms, but are expressive of some of the principles of good breeding.

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There need be no great apprehension when calls are long overdue. It does not follow that the delay is intentional or signifies a desire to discontinue the acquaintance. If, for instance, a first call has been made upon a bride or newcomer in a city and the visit has been returned, it need not be taken for granted by the stranger that any intimacy or friendship will result, and if, in the course of a year, cards are sent by the older resident stating what day or days she may be found at home, this is all that can be reasonably expected and susceptibilities need not be wounded.

Except in cases where a visit of condolence or congratulation is required, or after invitations which necessitate a personal call, there is no claim upon an acquaintance to do more than send a card for a day at home unless she chooses to select certain persons to invite specially to her house for entertainments of a less general nature. People do not hold one another to account in the rush of social life, if a season passes without a call. When they meet they take up the thread pleasantly and cordially where it was dropped. It would be a mistake for one to allude to doubts or misunderstandings, and, on the other hand, it is best not to make too many excuses for past delinquencies, for the reason that to do so is to accuse one's self, when, perhaps, no injury had been fancied. Delay in calling is often caused by absence from home, lack of health, engagements, ill-

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ness in the family or mourning; and a woman's many duties in her home, and her outside work for charities often occupy much of her time, leaving her insufficient leisure to devote to cancelling personally the obligations of a long visiting list, and less time to apportion to herself to spend as may suit her own tastes. Delayed calls need never be supposed to indicate a desire to be exclusive or ceremonious. We naturally feel that something more than a card is due from intimate friends, but much latitude in regard to calling should be allowed between those who are mere acquaintances.

It is a part of the civility of life to make allowances for the failings of others, a part of our own self-respect not to imagine that slights are intended. If an acquaintance calls after a long delay it is a duty to welcome her cordially, to put her at her ease; in fact, to hasten to accept any explanation she may offer and not permit her to feel that she has been dilatory about calling.

CHAPTER XVI

MORE POINTS CONCERNING VISITING AND CARDS

A VISITING book is a necessity to any one having a large number of acquaintances. Names are entered alphabetically, with addresses, and sometimes the dates when calls were received and returned. A memorandum book is sufficient when one has a comparatively small list of acquaintances. It is useful for names, addresses, dates of invitations, engagements, etc., so that no omissions may be made and no forgetfulness may mar the smooth current of social life. Careless persons, who trust to memory, have been known to make fatal mistakes about engagements and thus cause considerable friction in friendship.

When making a call a visitor asks the servant who opens the door, "Is Mrs. Dash at home?" If there are other ladies in the family the words may be, "Are the ladies at home?" or, "Are the ladies receiving?" If the answer is in the affirmative the visitor enters without other remark, giving her cards to the servant, who should receive them on a small tray

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which is kept in the hall for the purpose, or the visitor may lay them on the hall table in passing. These are left as a reminder that one has called. If the ladies are not in the drawing-room at the time the servant should take the cards upstairs to them after ushering the visitor into the drawing-room, but if the ladies are in the drawing-room the servant must not carry the cards to them but put down the tray containing the cards on the hall table. If the servant should say that Miss Dash is at home, but Mrs. Dash is out, it is proper to hand the same number of cards as if Mrs. Dash were at home, and to go in and pay the visit to the daughter and to express regret to her that her mother is not at home.

The servant leads the way to the drawing-room door, drawing aside the portière, or opening the door, without knocking on it. A man-servant inquires civilly the name of the visitor, stands aside to allow the visitor to pass, and announces the visitor's name. A maid observes the rules given except that she does not announce a name. If a maid neglects to conduct a visitor to the drawing-room the visitor enters without lingering in the hall. If the hostess is not in the room when a visitor arrives the visitor seats herself and awaits the coming of the hostess and rises when she enters.

Servants should be instructed what to do and what to say when visitors call. A lady who allows a servant to say, "I will see if Mrs. Dash is in?" and then

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sends a message that she "wishes to be excused," or is "not receiving," is showing a discourtesy to a visitor.

The formula, "Not at home," is generally used at the door by a servant when a visitor calls and inquires at a time when it is not convenient for a hostess to see any one. This is not intended as an insincerity but those who object to the expression may instruct a servant to say, "Mrs. Dash is not receiving," or "Mrs. Dash is very sorry not to be able to see any one this afternoon and wishes to be excused."

A visitor does not remove her wraps, as a call is supposed to be of brief duration.

When a visitor calls and one is not at home, the call counts the same and a call is due to her.

When entering or leaving her own house a lady allows a woman guest to precede her and opens the door for her guest unless a servant is present, but she precedes a man and he must open the door, unless a servant is present to do so.

When making a call a first visitor, if a lady, does not rise when another visitor enters; if a man, he should rise. The hostess rises and advances to greet her visitor by shaking hands. She introduces her guests to each other, and the new arrival is expected to seat herself near the hostess and other visitor. The hostess usually says, "Will you sit here?" or, "Where will you sit?" or something equally informal and natural, and both seat them-

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selves simultaneously and all converse together. It is not good form to say, "Will you be seated?" or "Will you take a seat?" The visitor who has been the first to arrive should be the first to leave. If the first visitor's call has already exceeded ten or fifteen minutes she should take leave as soon as she can courteously do so. A hostess rises and shakes hands with a guest who is leaving. If the other visitor is a man he must rise and remain standing while his hostess is standing. A hostess touches an electric bell to notify a servant that a guest is leaving, for whom the front door must be opened. If she has but one visitor at the moment she may accompany her to the door if she pleases; but if she has other guests she may not leave them and must take leave of her parting guest in the drawing-room.

A man should leave his hat, overcoat, stick and gloves in the hall when making a call. A lady may not accompany a man to the hall, nor does she ever offer any assistance to him whatever with his overcoat or any of his belongings.

When a visitor is leaving it is not the custom to urge her to remain, although privileges of intimacy may permit one to say, "Must you go so soon?" or something of that sort.

Unless one has a special day for receiving or is in the habit of serving tea at five o'clock every afternoon, as many persons do, it is not the custom to offer anything to visitors who call.

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Evening calls are not in fashion in large cities, even among intimate friends. Persons are supposed to have engagements in the evening either at home or elsewhere, and it would be embarrassing to arrive as an unexpected guest at an assemblage or to interrupt a family gathering.

When making a call it is well to leave before the conversation lags and to rise while making some casual remark and not to linger when standing, but to take leave without delay.

It is a woman's privilege to invite a man to call, because she has the right to choose who shall be received in her home, but she should feel reasonably sure that a man wishes to come before she gives the invitation, and it would be in best taste not to invite an acquaintance who had just been introduced.

Older persons as well as young persons call on a bride whose cards have been received. This civility is but a necessary acknowledgment of the cards and is a courtesy due to the bride who now takes her place as a young matron in society.

A bride may begin to return calls in a few weeks. It is always best to get these social duties off one's mind and not allow a long list to accumulate.

When leaving town for a long absence people frequently send their visiting cards with "P.p.c." written in the lower corner. The letters stand for the French words, *Pour prendre congé*, "To take leave." Formerly these cards were left within a

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week before departure, but they are now sent by post to be received the day after departure.

When a hostess has several days for being at home it is not usual to call on more than one of the days. It would be the privilege only of an intimate friend to call on each day.

When going to a hotel to call one sends up a card by a servant and waits in one of the reception rooms. One may write on the card the name of the person for whom it is intended, but this is not allowable when calling at a private house. A lady would go down to the public parlor to receive a man visitor.

When a young girl is making a call with her mother or any one older than herself, she should not take the initiative about leaving. If two friends of about equal age are making a call, it makes no difference which one is the first to rise to take leave. A young girl allows an older woman to precede her in entering or leaving a house or room.

If a daughter is at the head of her father's household, her mother not living, one of her cards and two of her father's cards would be the general rule when sending cards. If a girl is engaged to be married she does not send her card with the cards of her fiancé.

Card envelopes should fit cards and are not enclosed in an outer envelope. The address and stamp are placed on the small envelope.

A woman's visiting card is about three inches long

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by two wide, or two and a half long by one and three-quarters wide, a card of medium size and nearly square being the prevailing fashion. Simplicity is the rule in type. Flourishes in lettering are bad form. Plain script or Roman letters are preferred. Old English is occasionally used. A written card is never used. Engraved plates are not expensive and every one is supposed to have a card in the correct fashion. A married woman never uses her Christian name on a card, and the rule is the same for a widow. The card is in her husband's name in full. The street address is in the lower right-hand corner of a card, the day for being at home is in the lower left-hand corner, thus:

Mrs. Newbold Stuyvesant

Fridays

19 Washington Square, North

A man's card is smaller than a woman's and is oblong rather than square. The name is in full, with the prefix Mr., and the home or club address is in the lower right-hand corner. A married man's card seldom has the address, as his card is to be left by his wife with her own card which bears the address.

A physician's card has the prefix Dr. It is not good form to use M.D. on a card.

Mrs. Henry Davis White, Jr., is the form on the

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visiting card of a woman whose mother-in-law has the same name.

A man named for his father omits the Jr., after his father's death, although there are instances where the Jr. is retained. In order to avoid confusion a widow may have her card, Mrs. White, provided she is the eldest member of the family connection, and the son's wife would have the full name, omitting the Jr.

When there are representatives living of three generations with the same name the youngest man's card is:

Mr. Henry Davis White, 3rd

A clergyman's card may be Rev. Thomas Murray. It is not correct to place the degrees B.A., or M.A. on a visiting card.

A bishop's card is:

Bishop of New York

A professor or a judge uses the prefix Mr. before his name on a card. It is not correct to have "Professor" Blank, or, "Judge" Dash, on a visiting card.

It has been considered old-fashioned to use as a visiting card, "Mr. and Mrs. Dash," but the custom is being revived and it simplifies matters generally, for a woman may leave one of these cards and one of her husband's cards when visiting. The pre-

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ferred style is to use the word "and," instead of the sign "&," thus:

Mr. and Mrs. John Beverly Scott

A card in the above form is used to accompany a gift.

An old fashion is turning down a card. This signified formerly that one had called in person, but the custom is obsolete.

A girl's card may be about the same size as that of a married woman. The prefix, Miss, is always used on a girl's card. During the first year or two of her entrance in society a girl's name is engraved on her mother's card, beneath her mother's name,

Mrs. George Minturn

Miss Minturn

If there are two or more grown daughters, The Misses Minturn may be under their mother's name. Sometimes a card is as follows:

Mrs. Grenville King

The Misses King

Miss Dorothy King

In this case the younger daughter has just entered society. After a year or more in society young girls

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have their cards separately from their mothers' cards. Pet names are not in good taste. Even though a girl is known among her friends as "Daisy," or "Birdie," her card must be:

Miss Margaret White

CHAPTER XVII

ENGAGEMENTS

MUCH might be said about the freedom of the young people of this country in making their marriage engagements and the advantages and disadvantages of this independence. In former times etiquette required that a man should first seek the consent of the girl's parents before proposing marriage to her. At the present time the young people frequently settle the matter between themselves and then ask the parents' blessing. Parents are not blameless if they allow the attentions to their daughter of an unworthy and undesirable man. It is their responsibility if they permit excessive liberty among young people, yet they should be pardoned if they hesitate to give a hasty consent to a marriage with one of whose character they feel uncertain.

A girl's parents are her best advisers. They have her interests at heart, they know all the circumstances of her life, and they can best judge of the character of her friends. When there is any positive opposition from parents to any friend there is generally some good reason for it. At least, it is best for a

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girl to wait patiently and not make any hasty decision which she may live to regret.

A marriage engagement is a matter of serious importance and should never be entered into unless each one feels entire confidence in the other. A girl may be sure that unless she respects and trusts the man to whom she is engaged she can never be happy with him.

The proof of a man's worthiness may be in his good conduct, manliness and patience. A manly young man will state frankly to a girl's parents all about his circumstances and business prospects and will ask their consent to the marriage. The man who fails to show proper respect towards a girl's parents is not one who is likely to prove a good husband, and the girl who defies or disregards her parents' disapproval is lacking in some of the characteristics of a good wife.

It is optional whether an engagement is announced soon after its occurrence or not until a few months before the marriage; but even though the marriage may not take place for a year, it is advisable to announce the engagement, provided, of course, that the young girl's parents have given their consent to it.

The initiative in announcing an engagement must come from the family of the young girl. The proper and the customary way to make such an announcement is for the girl and her mother to write notes to

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their intimate friends and near relatives. The engagement may not be made known by a man until his fiancée and her family have announced it. He may write notes to his own friends and send them simultaneously with those of his fiancée, and his mother may make the news known by notes to relatives who may be interested.

There is no special form for such notes. Any simple and natural expressions are the best. For instance, a girl may write, "I wish you to be among the first to hear of my engagement to —," or some words of the sort.

It is not customary to give a reception after an engagement is announced, but, if a girl wishes, she may mention in her notes an afternoon when she and her mother will be at home to receive friends informally. Friends often send flowers and all who have received notes should call or send congratulatory notes.

Dinners and other festivities are usually given for the young people by their friends.

The parents and relatives of the bridegroom-elect should call on the young girl and her mother, and an exchange of hospitalities should begin between the two families, the man's family taking the first step in this respect. If the family of the bridegroom-elect live at a distance, they should write cordial letters to the bride-elect expressing their pleasure at the engagement, and the young man's mother may invite the future daughter-in-law to visit her. In

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any case, calls should be returned and letters answered within a week. When a girl receives letters from the mother and sisters of the man to whom she is engaged to be married she should not delay to reply, and should try to write in the same kind spirit in which their letters were expressed. It is important to try to make her future husband's relatives feel kindly towards her. She may say that it was a great pleasure to receive so kind and cordial a welcome into the family and that she looks forward to meeting them some time in the future, and that she has heard so much of them that she feels that she knows them, etc.

Friends often send engagement gifts of every sort. Tea cups are often sent to a prospective bride as a sign of future domesticity.

The engagement ring is worn after an engagement is announced. The choice of a ring depends on a man's taste and means. A sensible and womanly girl would not wish to receive other than her fiancé can afford.

A strict rule is that with the exception of flowers and bonbons a girl may not accept from her fiancé gifts which may not be returned uninjured, should the engagement be broken. When an engagement is broken it is supposed to be because the persons have discovered their lack of congeniality.

If a girl has good reasons for believing that the engagement should end, it will be well for her to

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write and say so. It is best to make up one's mind to such a decision rather than to risk one's future by a mistaken marriage.

All gifts and letters should be returned on both sides. The occurrence is an unfortunate one, but it is practically ended, and no one ever alludes to it to either of the persons interested. It is the duty of the mother of the young girl to write to friends and tell them the fact that the engagement is at an end, not giving any reasons, but stating that it is ended by mutual consent.

Young people should observe strict etiquette during an engagement. They may not travel about alone nor may they go to public places without a chaperon. They do not make calls together except on relatives or very intimate friends. They must have the good taste not to make themselves conspicuous, in any way, by mutual devotion.

Dignity, modesty and self-respect are among the best attributes of a womanly character, and a girl must remember that nothing is so destructive to happiness in marriage as a loss of respect for one another.

CHAPTER XVIII

WEDDING PREPARATIONS

DIGNITY and simplicity should characterize a wedding. Display or ostentation detracts from the solemnity of the occasion. It is not a social entertainment, but a religious ceremony. In making preparations for the event, the bride-to-be may be led to think of the serious step she is taking rather than the gratifying of personal vanity and the effect to be produced on guests. To begin married life honestly without any straining after display, without reckless expenditure, is the only honorable way to start. A wedding which is planned so that the expenses may not be more than the bride's parents can conveniently afford is the only sort of wedding compatible with true family dignity.

A church wedding involves more trouble and expense than a home ceremonial. Each is managed on the same general lines. The laws of etiquette require that a bride's family shall pay all the expenses of the wedding. The trousseau, invitations, house or church decorations, cost of opening the church, music, awnings, carriages for bridal party, marriage

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announcements, notices published in newspapers—all these are paid by the bride's parents or nearest relatives. This principle is so firmly established that any departure from it would be an inexcusable breach of good form.

The simplest wedding, with only relatives present and with the bride in a plain travelling dress, is perfectly dignified, either in a church or in the home of the bride's parents.

The bridegroom is permitted to pay for nothing but the ring, the fee to the clergyman, bouquets to bride and bridesmaids, gifts to ushers and best man.

The bride has the prerogative of naming the wedding day—it being presumed that the bridegroom has urged her to do so. She decides whether the wedding shall take place at a church or at home and chooses the clergyman who shall perform the ceremony.

The bride chooses her bridesmaids from among her intimate friends and includes a sister of the bridegroom. Ushers are selected from among the friends of bride and bridegroom; the best man is chosen by the bridegroom and is a brother or an intimate friend. If a bride's parents can well afford the expense, the bridesmaids' gowns are paid for by the bride; but, at least, it is her duty to choose a style of gown within the limits of her bridesmaids' means and which will be of use afterwards. At a day wedding in a church, bridesmaids wear hats.

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At a home wedding they dispense with hats and wear pretty ornaments in the hair, wreaths or sprays of artificial flowers. A matron-of-honor is occasionally chosen if a bride has a very youthful married friend. At a recent fashionable wedding there were two matrons-of-honor, who walked together and preceded the maid-of-honor. As a general rule, unmarried friends are chosen as attendants by both bride and bridegroom, although this rule is frequently infringed upon.

"One of the chief duties of bridal attendants," remarked a bright woman, "is to keep their wits about them." They are expected to be useful as well as ornamental. On them depends much of the completeness of the wedding. The best man's duties are to be attentive to the interests and wishes of the bridegroom. He must accompany him to the church, enter the vestry with him, walk beside him, preceded by the clergyman when entering for the ceremony, stand at the bridegroom's left on the chancel step facing the assemblage awaiting the bride, and stand at the bridegroom's right, a few paces back, during the ceremony. He keeps the wedding ring in his waistcoat pocket and gives it to the bridegroom at the required moment. He is entrusted with the fee for the clergyman and may give it either before or after the ceremony, but in the vestry, not in the church.

A bridegroom usually gives jewels to the bride.

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He gives scarf-pins to his best man and ushers and may give gloves and ties. The bride sends to them boutonnières of her chosen flower. They send gifts to her, as do also her own attendants.

A bridegroom gives a farewell bachelor dinner for his best man and ushers a few evenings before the wedding, taking care that nothing shall occur to mar the dignity of the occasion.

Whether the wedding is to be small or large, it is essential that careful lists should be made of the friends of both families, in order that no omissions may be made. Ample time—a month in advance—must be allowed for having invitations engraved, addressed, and in readiness to issue two weeks before the wedding. For a home wedding a few intimate friends may be invited to the ceremony, and a reception following may include a larger number. It is customary to invite general acquaintances to a church wedding and to limit the number of guests for the reception, but the point is to be careful in drawing the line, because it may give offence to invite some and omit others. It is well to include all to whom one is indebted for hospitalities and to make the list as general as means and space will allow. The clergyman who is to perform the ceremony is invited and his wife included.

When a wedding is to be small and informal, the custom is for the bride's mother to write informal notes of invitation. These are sent to all friends and

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to friends of the bridegroom, although they may not be known personally to the bride's parents and may be at a distance and not expected to be able to be present. It is optional with them whether they shall come, but the courtesy of invitations is due to them.

A bride who elects to be married in a travelling dress wears hat and gloves. She does not have bridesmaids. She may have a maid-of-honor who should not be dressed in white, but should wear a street or reception dress, hat and gloves.

A bride who is a widow does not wear white or a veil and is not attended by bridesmaids. She wears gray or mauve, with a hat. Usually she chooses to be married in a travelling dress.

When a widow becomes engaged she continues to wear her wedding ring until the day of her second marriage, when she removes it and puts it away.

Before the wedding day a bride usually gives a farewell luncheon to her bridesmaids, and on the occasion gives presents to them. These gifts are duplicates.

An old-fashioned custom was for a bride-elect to seclude herself after the wedding invitations had been issued. At present a bride may have dinners, theatre parties, etc., given for her up to the very day before the wedding; she may be seen at the opera or on shopping expeditions, but it is in best taste to avoid being too conspicuous.

A bridegroom provides the carriage for his best

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man and himself to go to the church or house on the wedding day. He may have the privilege of providing the carriage which is to take the bride and himself from her father's house to the train after the wedding, but the bride's parents frequently prefer to provide this conveyance. The fee for the clergyman should be placed in an envelope, addressed by the bridegroom and entrusted to the best man on the wedding day. The fee should be gold, or fresh bank-notes, or a check. The amount depends on what can be afforded by the bridegroom. A rich man might give one hundred dollars, a man of moderate means twenty-five, and a man of more limited circumstances might give ten. It is not customary for a bridegroom who is a clergyman to offer a fee to the clergyman who performs the marriage ceremony for him, but, if the bridegroom is a man of means it is a graceful act to present a fee. As a rule, the clergy do not expect fees from each other, the etiquette being the same as that among physicians.

It is the duty of the bride's family to make all the arrangements with the verger, or sexton, about opening the church, and with the organist about music. The sexton has charge of placing the awning and carpet from curb to entrance. At town weddings there is a man engaged whose duty it is to superintend the opening of carriage doors and to give checks to guests and coachmen to identify carriages. He

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attends to engaging a man to collect cards of admission from the guests.

It is expected that the bridegroom shall call on the clergyman and be assured that his services may be had on the day and at the hour chosen by the bride. In some States it is necessary to obtain a marriage license and this must not be forgotten. If a bridegroom is not to be in town until the wedding day, it is courteous of him to write a note to the clergyman mentioning the date and hour for the wedding and asking him if it will be convenient for him to perform the ceremony. The note is written as soon as the day has been chosen.

A father's duty is to escort his daughter into the church for the ceremony, lead her to meet the bridegroom, and give her away in the marriage ceremony. The custom of giving in marriage is neither a fashion nor a fad, nor a mere form. It touches the family life, marks the authority which a father has over his daughter and the claim which she has on a parent. There is something very impressive about it. The father gives his daughter in affection and confidence to the man of her choice, who should value and appreciate the trust and who is to guard and protect her in future.

If a bride's father is not living and there is no brother or male relative to perform the duty, the bride's mother may give her away. The mother should enter the church before the bridal party and

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be escorted to a front pew by an usher. At a very pretty wedding recently the bride entered, walking alone, preceded by her maid-of-honor and bridesmaids. The bridegroom with his best man awaited her at the altar. At the proper time in the ceremony the bride's mother advanced to the altar, gave away her daughter and returned to a front pew.

If the bride's father is a clergyman and is to officiate at the wedding ceremony, her brother or a near relative escorts her into the church.

Friendship, or whether one is under certain obligations to bride or bridegroom or their families for kindnesses or hospitalities, must often decide the question of sending a wedding gift. Those who are invited to a wedding reception usually send gifts. A gift depends on what amount the giver wishes to spend and what may suit the bride's taste and circumstances. Silver is usually a good selection. It is wise never to give a picture, because few persons can make a selection in this line that will suit another's taste. Lamps, bric-a-brac and ornaments are doubtful gifts. A choice gold buckle, a card-case of white suède with a precious stone set in the clasp, a parasol with a rare and handsome handle might be welcome gifts. It is usual to send a wedding gift directly from the shop where it is purchased; one's visiting card is enclosed in a small envelope and may be placed within the box containing the gift. If the gift is for a friend in whom one

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is specially interested one may write across the top of the card, "With best wishes," or, "With cordial congratulations," otherwise, it is best not to write anything. Gifts are sent to the bride even though she may not be known personally.

The family of bride or bridegroom usually give to the bride the "small silver," the forks and spoons of different sizes and for general use.

The present fashion is to display wedding gifts a day or two before the wedding, instead of on the wedding day. The bride-elect and her mother write informal notes, asking friends who have sent presents to come in on an afternoon designated. The gifts are arranged on tables and the cards of the givers are with the gifts. The tables are covered with fine linen table cloths, and it is a pretty fashion to have vases of flowers here and there. Silver, bric-a-brac, china and jewels may be arranged in separate groups, but it is desirable to place small gifts among the handsome ones so that the givers may not feel that their offerings have an inferior position. The informal serving of tea closes the afternoon. When wedding gifts are displayed on the wedding day, it is optional whether cards of the givers are with them. Some persons consider it best to remove the cards, while others, who are equally cognizant of good form, allow the cards to remain with the gifts. It is the invariable custom to have wedding gifts marked with the initials of a bride's maiden name. The

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gifts are sent to the bride before her marriage, before she is entitled to any other name but her own. Besides this reason they belong to her personally and are her possessions, to be used according to her preference.

An important rule to be observed is that a bride-elect must write a cordial note to every one who sends a gift. To all of her future husband's friends and relatives, and to all whom she may not know personally, she must be careful to write, expressing her appreciation of their kind thought. Any failure to acknowledge their attentions by a courteous note is unpardonable. A card is not to be sent in acknowledgment.

A bride often carries a small prayer-book, bound in ivory or white vellum, and she arranges with the clergyman that the marriage service is to be read from the book which she brings and returned to her after the ceremony. The book is then kept as a memento of the day. A bride always wears gloves and they should not be too tight-fitting, so that the left one may be quickly removed to allow of the ring being placed on the finger. White kid gloves are worn for the ceremony by a bride in travelling dress, but are changed for gloves of a dark shade before going away.

The initials of bride and bridegroom and the date of the marriage are engraved within the wedding ring, which is of plain gold. Before the wedding

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ceremony the engagement ring may be placed temporarily on the third finger of the right hand. An engagement ring is worn over the wedding ring. The glove on the right hand of the bride or bridegroom may be removed or not, while plighting the marriage vows.

It is courteous for the bride's mother to write a note inviting the bridegroom's parents to stay at her house on the occasion of the wedding, if they are strangers coming from a distant town. If it is impossible to accommodate them at the house, rooms may be engaged for them at a hotel at the expense of the bride's parents. Some members of the family should be at the railway station to meet them when they arrive, and it should be the effort of the bride's parents to make their visit a pleasant one, realizing that much of their daughter's future happiness may depend upon establishing agreeable relations between the two families.

If friends are expected by train for a country wedding, conveyances must meet them on arrival of the train and take them to the train on their departure.

The postponement of a wedding is considered unlucky by most persons. In case of illness in a family, it is best to change the plans for an elaborate wedding, withdraw the invitations, and have a quiet marriage with no one present but near relatives. A formal note of this sort may be written:

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Mr. and Mrs. Dash

regret that owing to illness

in the family

*they are obliged to withdraw the invitations to
the marriage of their daughter*

Janet

and

Mr. Wadsworth Hamilton

*The marriage will take place very quietly
on February fifteenth*

An Easter luncheon given by a bride to her bridesmaids was very charming in effect. The decorations of the luncheon table were a harmonious combination of white, yellow and violet. The floral centrepiece was of Easter lilies and yellow daffodils tied with streaming ribbons of yellow. At each place was a bunch of violets for each guest tied with a ribbon of the same hue. Each bridesmaid found at her place a card-case of white leather having on it her monogram in silver. The bride instituted a rather novel idea in having a bride's cake at this, her farewell luncheon, and as there were but six persons in all at the table, her bridesmaids and herself, she cut the cake in six portions. To each portion was attached white ribbon fastened to the cake by a pretty pin, each pin being an enamelled representation of a flower. These pins, as well as the card-

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cases mentioned, were gifts to the bridesmaids, and one was kept by the bride as a souvenir of the day. In cutting the cake she drew each piece towards her by its ribbon and presented it to the bridesmaid.

Brooches, locket, pendants or bracelets are favorite gifts from a bride to her bridesmaids.

A bride's gift to the bridegroom may be a jewelled scarf-pin, or sets of studs, sleeve links, a dressing case with silver-mounted toilet brushes, etc., or a choice edition of the books of a favorite author.

If a rehearsal of the correct grouping for a wedding ceremonial is desired it is arranged to take place a few evenings before the wedding. The men wear evening dress and if it is to be in a church the girls wear reception dresses and hats. The necessary details are conducted with dignified quiet and interest. Later there may be an informal supper at the bride's home.

CHAPTER XIX

A BRIDE'S TROUSSEAU AND HOUSEHOLD LINEN

THE choice of a trousseau depends on circumstances and what will be the future position of the young matron. If Alice is to live in a secluded country neighborhood she will need less than Gladys who is to live in a large city where her husband's position will require her to meet many social obligations. In every case there must be a variety of necessities; in some cases there may be reason for economy. An important point to consider is what amount a bride's parents can reasonably afford for the trousseau. It must be understood that a bride's trousseau is always given by her parents, or it may be given by a near relative of her own family, but she cannot with propriety or dignity accept such a gift from others.

It is natural for a girl to wish for a bridal gown, and there is nothing more charming than a bride in all the bravery of her wedding attire. It is only reasonable that a girl should have all that she can afford on such an occasion, but it would be folly to go to the expense of a costly wedding gown if there would be no use for it in the future.

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The rapid change in fashions makes it advisable to purchase only the dresses needed for a season. There is wisdom in having an amount of money saved for future expenditures, so that all may not be exhausted hastily and the young wife need not be obliged to ask her husband too soon for a supply of funds.

The wedding gown is usually of satin, crêpe de Chine, chiffon or lace. In London white velvet is sometimes used. White moiré or brocade are new fabrics for bridal gowns. A wedding gown for a girlish bride may be of finest organdy. Made with a detachable yoke of lace it will serve afterwards for evening wear; for the wedding gown must be worn high in the neck.

A bride in the simplest white gown and having the most informal sort of a wedding is entitled to wear a veil as a prerogative and a distinctive feature. The veil and orange blossoms may be worn but once in a lifetime. Why not wear them on this day of days? A girl loves the sentiment as well as the becomingness of a bridal veil and keeps it with her orange blossoms as a memento of the sweet and sacred time when she plighted her troth in marriage. At a recent wedding the girlish bride wore the orange blossoms which her mother had worn twenty years ago and which had been so treasured that they had lost none of their freshness.

To return to practical hints, a tulle veil is not

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costly. Two yards and a half will be sufficient to drape gracefully to the end of the train of the gown. White slippers and silk stockings, and gloves of white kid are necessary with a white bridal gown.

If a so-called travelling dress of light color is preferred for the ceremony, one which will do duty later as a visiting gown is chosen, and a pretty hat to harmonize with it. These are changed for a plainer "going-away" gown and plainer hat before leaving for the journey.

A recent bride wore a gown of pale-gray voile, a hat with foliage and white roses, and carried a bouquet of white lilacs. Her bridesmaid—a single one being now allowable for a bride in travelling attire—wore a biscuit-colored voile, a black hat, and carried a bunch of pink roses.

If a real travelling gown is worn for the ceremony, it is chosen with discretion and with the intention of being inconspicuous while travelling. Gray, tan, brown or blue are suitable colors. A hat not over-trimmed, gray or tan suède gloves, and shoes of patent leather are appropriate.

One or two evening dresses would seem essential in a trousseau and if one is of black lace or net it will be useful. An evening wrap would be necessary. A plain cloth gown is needed for travelling, and street wear; another gown of fine cloth of a light shade for visiting, luncheons and receptions. A dress for days at home may be of chiffon-cloth or

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crêpe de Chine, of pale blue, rose or silver gray, high in the neck. Two frocks for evening wear at home would seem essential. A good supply of waists of mull, batiste and silk should be chosen. Dressing jackets of silk or flannel, and a lounging gown of cashmere or silk may be added, these to be worn in one's bedroom, be it understood, and not elsewhere.

In Paris the *exposition du trousseau* at the home of the bride-elect is sometimes given for intimate friends. There may be boxes filled with yards and yards of exquisite lace, point d'Alençon, point d'Angleterre and rare Chantilly. Jewels, furs, dresses for street, visiting, dinners and balls; hats, cloaks, night-dresses, *peignoirs*, *matinées*, wrappers, parasols, fans and silk stockings are displayed.

It is not the fashion now to buy dozens of undergarments and put them away, as they turn yellow if not used. One dozen of each kind of undergarment would be a supply for a bride in moderate circumstances. Shoes, slippers, corsets, gloves, hats, umbrellas, and parasols, silk petticoats should be on the list, with as many dozen handkerchiefs and stockings as can be afforded.

Even though the outlay cannot be extensive a certain amount of house linen should be part of every bride's possessions. Sheets and pillow cases with plain hems or with hemstitching may be purchased. Towels with finished hems are very serviceable. Fringed towels are usually in better quality. Towels

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should be of ample size, at least a yard in length and about three-quarters in width. Six sheets, six pillow cases and the same number of bolster cases should be allowed for each bed. Six dozen towels would seem a very moderate supply in beginning housekeeping.

Of table linen there should be six table-cloths and six dozen napkins, large and small. Two yards square is the usual size for a table-cloth for a small family; two and one-half yards for a table large enough for six or eight persons. It is well to have a handsome cloth with napkins to match for dinner parties. The finest table linen is not covered with elaborate designs. A scattered design is often on a cloth showing the fine texture of the linen. Floral designs, with the pattern repeated in a circle or square which shows when laid on the table, are very pretty. Table napkins vary in size from five-eighths, three-quarters to seven-eighths of a yard square, the smaller ones being for breakfast or luncheon, the larger for dinner.

A few embroidered centrepieces, white linen side-board covers with hemstitching or drawn-work, and a dozen or more dainty doilies of drawn-work are attractive additions. The lists suggested are subject always to amplification.

White embroidery is the best taste for marking linen. Ink is never used. Monograms from an inch to two inches long are used. On table linen

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the initials are placed near the hem, across one corner, or on napkins they may be in the centre to show when folded. On sheets and pillow cases they are placed over the centre of the hem. Two pairs of pillow shams should be allowed for each bed and four spreads if one intends to have the beds covered in white in the neat and simple custom. Pillow shams have the initial or monogram embroidered in the centre. If one proposes to be in accord with the new fashions, there may be coverlets of lace or of colored silk or of cream-colored linen, embroidered in graceful floral designs in color and bordered with an effective lace, or a spread may be of an inexpensive armure in a quiet tone of color to harmonize with one's furnishings. A monogram may be worked in the centre just below the pillows. These ornamental spreads may be drawn up over the bolster and pillows in the daytime, but more frequently the pillows are removed during the day and the embroidered spread is laid over the bed and bolster. Dull blue or pink and green, worked in a geometric pattern on cream linen, is a pretty style.

A bride who takes special pride in her supply of household linen will tie up each set with a narrow ribbon and lay with each a sachet that has been filled with lavender.

It is usual for a bride to have her clothing, linen and silver marked with the initials or monogram of her maiden name.

CHAPTER XX

NOVELTIES AT WEDDINGS

BRIDES who prefer to depart from conventional customs and choose something distinctively picturesque need not hesitate to exercise their ingenuity to devise original ideas. In regard to veils, an odd fancy of a recent bride was the wearing of two veils. One was of tulle draped to fall the entire length of her skirt and down the sides as well. Over this was worn a small veil of rare and exquisite lace, square in shape, with one point falling over her forehead like a Marie Stuart coif. Another bride wore a veil of finest chiffon, edged with silver and caught to the head with a tiny wreath of orange blossoms, a string of pearls and a diamond pin. A veil of tulle tied in a broad bow, wired to keep it in place, was worn by another.

A pretty sentiment was the wearing by a bride of her mother's wedding dress, altered to suit modern fashion.

A recent bride wore a tulle veil shimmering with crystal dewdrops and fastened with a pearl and diamond tiara. Another wore a lace veil, a tiara of diamond stars, with a cluster of orange blossoms in her hair at the back. A simpler and prettier style

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was adopted by a bride who had her tulle veil draped over a crown of natural orange blossoms.

Brides are fortunate who have wedding veils of rare old lace worn by brides of their family in other generations, or lace flounces which may be attached to a central piece of tulle and arranged in a veil. Orange blossoms are the only artificial flowers ever worn by a bride. Fresh gardenias are occasionally chosen, although their intense fragrance is oppressive. Lilies-of-the-valley or white orchids are worn, or wreaths of myrtle or white heather.

The high arrangement of the hair for draping a wedding veil is preferred, the low coiffure being considered lacking in style.

A veil of tulle is always exquisite in its airy beauty and its cloud-like daintiness is so becoming that it never loses favor.

Veils are not worn over the face. There is too great risk in spoiling the effect of a bride's looks when the drapery is thrown back after the ceremony; for unless this is gracefully done and hair has been very well arranged the hair may seem crushed down and a bride may present a forlorn appearance.

The "shower bouquet" is preferred by some brides, this pretty style being effected by innumerable narrow satin ribbons falling from the bouquet, trailing down and knotted with blossoms, making a shower all the way to the foot of the skirt.

Instead of a shower bouquet a bride sometimes

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carries a "sheaf" of lilies-of-the-valley, or hyacinths, or white orchids, or carries on the right arm some long-stemmed "bride" roses. A new idea is to tie the flowers with white tulle or chiffon.

Some brides prefer to carry an ivory-bound prayer-book. A new fashion is to carry a mother-of-pearl fan suspended by a white ribbon.

A recent bride had a round, stiff bouquet of gardenias and white roses, surrounded by a frill of lace and a fringe of delicate ferns. This sort of a bouquet is the usual fashion in Paris.

Loose clusters of a favorite white flower are frequently preferred to stiff bouquets. White lilies and orchids or small branches of white lilacs are frequently carried.

At a recent wedding the bride's bouquet was made in six separate parts tied together by a white satin ribbon. When she was going away she threw the bouquet among her six bridesmaids, the ribbon which bound the six separate bouquets together having been removed, and thus to each bridesmaid fell a share of the flowers. In each part was hidden a coin, a ring or a charm, indicating that the coin would bring wealth, the ring a wedding, and the charm good luck.

Clusters of long-stemmed red roses tied with wide white satin ribbon were carried at a recent wedding by bridesmaids, who held the bouquets in both hands, the stems being held a little above the waist line and

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the clusters of flowers hanging down the front of the skirts.

Bridesmaids at a recent wedding carried bunches of delicate ferns. At another wedding the bridesmaids carried armfuls of long-stemmed pink roses tied with broad pink satin ribbons. When bouquets are carried the fashion is to hold them low down, far below the waist line.

Ebony sticks with bunches of flowers at the tops were chosen by a bride for her bridesmaids. Muffs of brown tulle over pink satin with sprays of pink roses caught in the centre were chosen by another. Muffs made of ruffles of violet chiffon, with clusters of natural violets fastened lavishly over the muffs were an original selection.

Flowers are usually preferred, as a rule, for bridesmaids. Bouquets of lilies-of-the-valley, or of white or pink roses are liked. Chrysanthemums are used at autumn weddings. Sweet-peas, white lilacs or daisies appear in bouquets in spring.

The conventional custom was recently changed by a bride of having the bridesmaids enter from the main entrance of the church. The twelve ushers advanced up the centre aisle to the chancel, where they ranged themselves in two rows, and the four bridesmaids, who had entered at the side of the church, came forward from the chancel and walked down the centre aisle, meeting the maid-of-honor and the bride at the entrance. The bridesmaids then turned,

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taking their places, two and two, in advance of the maid-of-honor, who preceded the bride, who followed, according to the unchanging custom, with her father. All the bridesmaids wore white dresses, but there was a mark of distinction in the attire of the maid-of-honor, who wore a white lace hat with ostrich plumes, and carried a basket filled with lilies-of-the-valley, while the bridesmaids wore short tulle veils, fastened with white ostrich tips and carried bouquets of camellias, lilies and maidenhair fern.

The bridesmaids at a recent wedding wore gowns of white crêpe de Chine, hats of white straw trimmed with pink roses and deep-green foliage, and carried bouquets of pink roses tied with pale-green satin ribbon.

White silk dresses trimmed with lace and soft sashes of crêpe de Chine of a shade to match the bouquet of each bridesmaid were chosen for three bridesmaids at another wedding, the bouquets being respectively of pink carnations, tea roses and mignonette. The hats were of white straw with white ostrich plumes and tulle.

A recent bride had her bridesmaids dressed in white silk gowns veiled with chiffon, the bodices being of lace with high waist-bands of turquoise blue silk; quaint fichus of embroidered chiffon were worn, caught up with blue rosettes. The hats were of coarse black straw with black ostrich feathers, tulle and forget-me-nots. The bouquets were of

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mignonette and white roses. An idea for a late autumn wedding is to have the bridesmaids wear white gowns and carry bouquets of yellow chrysanthemums and wear black hats with black ostrich plumes.

At a spring wedding, a maid-of-honor whose hair had tints of palest blonde and whose complexion was the perfection of white and rose looked exquisitely pretty in a gown of white, with a sash of lemon yellow, a broad hat of white chiffon with a cluster of artificial white jonquils with yellow centres and long green leaves. In her hand she carried a bunch of natural jonquils.

At a London wedding the bridesmaids wore blue silk gowns with cavalier capes of blue chiffon velvet, blue chiffon hats with blue ostrich plumes and each carried a sheaf of Easter lilies.

Leaf-green chiffon gowns, little coats of lace, girdles of green satin, picture hats of lace with the crowns wreathed with light-green leaves, made another color scheme at a wedding, the bouquets being of maidenhair fern.

Picture hats of pale blue and mauve tulle, with large roses shading from palest blue to mauve were worn by bridesmaids whose gowns were of mauve chiffon over blue silk. Lace boleros over waistcoats of pale-blue velvet embroidered in violets were worn and bouquets of violets were carried.

Cream-white gowns, black picture hats, bouquets

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of flame-colored tulips tied with ribbons of the same hue, were chosen by a bride for her attendants. Another selected pale-blue crêpe de Chine, burnt-straw hats with black feathers, bouquets of pink azaleas tied with pale blue. As a rule the maid-of-honor wears a distinctive gown of a pale color to harmonize with the general color scheme.

Wreaths of roses, lilies or chaplets of green leaves, with short tulle veils may be worn by bridesmaids for church or house weddings.

A picturesque idea at a wedding was in having pages and little girls dressed in costumes copied from Van Dyck's famous painting of the children of Charles I. The boys wore coats and knee-breeches of cream cloth, deep collars and cuffs of guipure lace. Their coats were embroidered in gold. White silk stockings and white shoes with large white rosettes were worn. The little girls wore cream satin frocks, lace collars and cuffs, aprons of finest organdy and sashes of gold tissue. On their heads the girls wore quaint, close-fitting caps or bonnets of gold tissue. The children preceded the bride, walking hand in hand up the aisle of the church.

At a military wedding the bride's cake was cut with a sword, but this innovation seems a trifle warlike.

A novel way to form an aisle at a home wedding is to have the white satin ribbons held in place by short white and gold columns, "topped" with bunches of lilies tied with bows of white satin.

CHAPTER XXI

SENTIMENT AND TRADITION IN WEDDING CUSTOMS

SENTIMENT and tradition are combined in the use of bridal flowers. Orange blossoms have long held their place as favorite emblems of happiness and prosperity, and these flowers were chosen by the ancients. Myrtle is an emblem of purity and the bride in ancient Rome wore a wreath of roses and myrtle, the rose being symbolic of love. In some parts of Germany wreaths of ver-bena are worn by brides. In Greece the altar is draped with ivy and branches of the vine are given to the bride and bridegroom as symbols of the binding tie of marriage. The Grecian bride sometimes wears a wreath of hyacinths.

Brides who wish to be lucky always comply with the well-known adage in wearing

Something old and something new,
Something borrowed and something blue.

An old rhyme guides many a bride in the choice of a wedding day:

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Monday for health,
Tuesday for wealth,
Wednesday the best day of all,
Thursday for crosses,
Friday for losses,
And Saturday no luck at all.

Yet custom and convenience have abolished the old superstition about the day of the week, and Saturday is frequently chosen. Instances are known where the bride choosing the day in defiance of the old verse has met with prosperity, while the bride who conformed to the rule in the selection of the "best day of all" met with sad reverses of fortune.

Another tradition which is not always true in its fulfilment, is:

Who changes the name and not the letter,
Marries for worse and not for better.

And still another which is foreboding and which originated, no doubt, as a warning to those who would bid defiance to proper custom, runs thus:

If married in Lent
You are sure to repent.

It is said that a bride who would be lucky must not try on the entire wedding costume, veil and all, before the time to dress for the ceremony; nor would she permit the bridegroom to see her in her bridal

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array until he meets her at the altar, or until very near that hour.

The month of May has long been regarded as unlucky for weddings, yet often this old superstition is cast aside and with happy results, and the ill-luck is now supposed to be removed from the month which is one of the loveliest of the year.

The bridesmaid who is so fortunate as to catch the bride's bouquet when she tosses it among the bridesmaids before going away, will be the first one to be married.

An old saying is "three times a bridesmaid never a bride," yet a popular girl may be chosen and may accept in spite of this rule, but must then serve seven or nine times as bridesmaid if she would dispel the superstition.

Strange as it may seem a few tears shed by a bride on the wedding day are supposed to signify happiness in future.

"Happy is the bride that the sun shines on," runs the old adage, yet we are inclined to believe that a bride's joy rests not merely on outward weather signs. True affection, hope and trust make a radiance of sunshine on the eventful day that joins two lives in marriage.

CHAPTER XXII

WEDDING INVITATIONS AND ANNOUNCEMENTS

WEDDING invitations are issued invariably in the names of a bride's parents or near relatives, and are sent out not later than two weeks in advance of the date for the marriage. The invitations are engraved on heavy white paper of fine quality, unglazed, in kid or parchment finish, as a rule, and without monogram, crest or device, although the family crest is sometimes embossed in white. The average size of the paper is seven inches long by six wide. The preferred style of lettering is plain script, although Roman letters are used, or Old English, occasionally. The invitation is folded once to fit the inner envelope, which is without mucilage and left unsealed, and is addressed with the name only. The outer envelope has mucilage, and is sealed, stamped and addressed in full.

; If the invitations are to be delivered by a messenger one envelope is used and is left unsealed and is addressed only with the name and street address.

The preferred formula is to have a blank space

Wedding Invitations and Announcements

on the invitation and on the card of admission to the church, and the name of the guest written in by hand. The form is:

*Mr. and Mrs. Livingston Morton
request the honour of*

*presence at the marriage of their daughter
Alice Maud*

to

*Mr. Winthrop Huntington
on Wednesday, the fifth of April
at half after three o'clock
at Grace Church*

On the card of admission to the church the name of the guest is written where the line is here indicated:

*will please present this card
at Grace Church
Broadway and Tenth Street
on Wednesday, the fifth of April*

The reception card has a blank space, where the name of the guest is written:

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*Mr. and Mrs. Livingston Morton
request the pleasure of*

*company on Wednesday, the fifth of April
at four o'clock
at Twenty-six West Twentieth Street*

A form which may be used is:

*Mr. and Mrs. Harrison Alexander
request the honour of your presence
at the marriage of their daughter
Louise*

to

*Mr. Walter Richmond Murray
on Thursday, the tenth of December
at twelve o'clock
Church of the Incarnation*

With the invitation is enclosed a card:

*Please present this card
at the Church of the Incarnation
Madison Avenue and Thirty-fifth Street
on Thursday, the tenth of December*

Fashion decrees that the word "honor" should be spelled "honour," according to English usage, that

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there should be little or no punctuation and that the word New York should be omitted on invitations to weddings occurring there.

An invitation to a wedding breakfast following a mid-day church wedding is according to the same rule as for a wedding reception, the words "at breakfast" being included in the regular formula.

*Mr. and Mrs. Harrison Alexander
request the pleasure of your company
at breakfast
on Thursday, the tenth of December
at half after twelve o'clock
at Twenty-two Madison Avenue*

If a bride has but one parent living invitations are in the name of the parent. If a bride is an orphan, invitations are issued by her nearest relatives, who may be grandparents, brother, elder sisters, married sister, uncle or aunt, or cousins. If her mother has married again, the invitations are in the name of her mother and stepfather, the words "their daughter" being used and the bride's full name given. In the case of a married sister and her husband issuing the cards, the words "their sister" are used.

For a home wedding the form used is, "request the honour of your company," instead of "the honour of your presence," as for a church ceremony, and it is obvious that no reception card is required:

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*Mrs. James King
requests the honour of*

*company at the marriage of her daughter
Eleanor*

to

*Mr. John Winslow Foster
on the afternoon of Tuesday, the fifth of June
at half after three o'clock
at Montview*

Irvington-on-Hudson, New York

If a wedding is to take place at home, with only near relatives present and a general reception following, invitations to the ceremony may be written notes, and an engraved invitation sent for the reception, thus:

*Mr. and Mrs. Henry Atherton
request the pleasure of your company
at the wedding reception of their sister
Isabel Barney*

and

*Mr. Arthur Ernest Maitland
on Wednesday, the fifth of April
at half after four o'clock
at Braeside*

Short Hills, New Jersey

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With out-of-town wedding invitations a card is enclosed indicating the trains to and from the place, thus:

*A train on the
New York Central and Hudson River Railroad
will leave Grand Central Station, New York
at two-ten p. m.
Returning trains will leave Irvington
at five-three and six-twelve p. m.*

A special car is often engaged by the bride's parents to take guests to an out-of-town wedding. It is attached to the regular train. Cards admitting the guests to this car must be enclosed to them. If there is not a special car, a card on which may be engraved or written information in regard to trains may be sent. It is not necessary to send tickets for an ordinary train to guests, but conveyances must be provided at the expense of the bride's parents to meet guests at the station and take them to and from the house on arrival and departure of trains.

Thoughtfulness in providing for the convenience of guests is of importance. Attention to every detail in the arrangements for a wedding is essential.

Occasionally, and where expense is not to be considered, a special train is chartered and this plan is the perfection of comfort and pleasure for an occasion of the sort. A card is then enclosed with the invitation bearing the complete information, thus:

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*Boat for special train will leave New York
from foot of West Twenty-third Street, Erie Ferry
at eleven a. m.*

*The train returning will leave Tuxedo
at three-thirty p. m., reaching New York at
four-thirty p. m.*

*Please present this card at the Ferry
and to the conductor*

When a home wedding is to be very informal notes of invitation may be written by the bride's mother. The following form may be suggestive, although notes must differ necessarily, according to circumstances and the existing relations between the writer and the person addressed:

My dear Mrs. Morris:

*My daughter Mildred is to be married to
Mr. Henry Cruger White on Tuesday, the fourth of
April, at twelve o'clock, and it will give Mr. Stanton
and me much pleasure if you and Mr. Morris will
come.*

Yours sincerely,

Emily Post Stanton.

If writing to the bridegroom's mother one might say, "Will you and Mr. Morris come to the very informal wedding of my daughter, Mildred, and your son, on Tuesday, etc."

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Young girls may be included in notes of invitation to the parents by using the formula given and the words, "you and Mr. Morris and your daughters will come."

For an informal church wedding with a small reception to follow, the same general form may be used, the name of the church being included and the words substituted, "Mr. Stanton and I hope that you and Mr. Morris will come, and that we may have the pleasure of seeing you, after the ceremony, at our home at a very informal reception at half after twelve o'clock."

If preferred the notes for a home wedding may be written in the form given for engraved invitations.

The professional title of a physician or a clergyman is used as a prefix without abbreviation, on invitations or announcements, thus: Doctor William Post; Reverend John Sedgwick. An officer in the Army or Navy above the rank of a lieutenant has his title as a prefix. The rule is that an officer below that rank should have the name thus:

Mr. Reginald Ramsay

Lieutenant United States Navy

Wedding invitations and marriage announcements are addressed separately to Mr. and Mrs. George Brown, one to the Misses Brown, and one to each young man in the family.

At a double wedding a separate ceremony is per-

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formed for each couple, and separate announcements are sent out when two sisters have been married.

The term "marriage announcements" must not be confused in the mind with wedding invitations. Announcements are issued after a wedding, and are forms sent to notify those who were not invited to a wedding of a bride's change of name and estate. The announcements are engraved on note paper of the same sort used for invitations. They are in the name of a bride's parents or nearest relatives.

The best form is to have a space left in the engraved plate and the name of those to whom the notice is sent written in by hand. This form seems especially courteous as it indicates a personal attention. The new form is:

*Mr. and Mrs. Walter Beekman
have the honour of announcing to*

*the marriage of their daughter
Caroline*

to

*Mr. John Henry Wolcott
on the morning of Thursday, the nineteenth of April
One thousand, nine hundred and seven
at the Chantry of Grace Church
in the City of New York*

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When a marriage has occurred in the city of New York the latest fashion is to conclude the form of announcement with the line,

In the City of New York

This is not done where the name of a city and State are not similar.

The following form indicates the manner in which near relatives may issue an announcement:

*Mr. and Mrs. Duncan Woodward
announce the marriage of their niece*

Janet Churchill Howland

to

Doctor Langdon Floyd

on Wednesday, the sixth of June

Nineteen hundred and seven

at Wind Crest

Lenox, Massachusetts

The year is always given in an announcement, never in an invitation. A popular form is to indicate the year thus:

One thousand, nine hundred and seven.

A form which is in favor is:

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*Mr. and Mrs. Wadsworth
have the honour of
announcing the marriage of their daughter
Lillian
to
Mr. Richard Morris Delafield
on Tuesday, the fifth of June
One thousand nine hundred and seven
at Inverness, Bayshore, Long Island*

When a widow marries again parents or near relatives issue the announcement. A young widow should follow this custom, and even an older woman who has a strict regard for conventionalities often adheres to this rule.

In this case the widow-bride's name is given thus: Mrs. Katherine Robinson Douglas.

Careless mistakes sometimes occur in publishing a marriage notice in a newspaper. It is incorrect to say, "daughter of Mr. and Mrs." The proper form is "daughter of George Brown," or, if the father is not living, "the late George Brown." The mother's name is not included.

CHAPTER XXIII

CHURCH WEDDINGS

THE preferred hours for weddings are mid-day or afternoon.

Ushers are a necessary part of a church wedding. They are supplied with lists of relatives and friends who are to be placed in reserved seats. They must be at the church before the arrival of guests to see that everything is in order. They may mark off a number of reserved pews with a white ribbon, this being arranged so that it can be dropped and replaced with ease. As guests arrive an usher offers his right arm to a lady and escorts her to a seat. The families of the bride and bridegroom arrive just before the ceremony and are shown to front seats. Pews on the left are for the bride's relatives, on the right for those of the bridegroom.

The bride's parents send carriages for the bridesmaids on the wedding day. The bouquets, which may have been sent to the house by the bridegroom, are then distributed. The bridesmaids, having assembled at the bride's home, are conveyed thence to the church and await the bride in the vestibule or church porch.

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The bride goes to the church in a carriage with her father.

The rule that women should have their heads covered in church has its authority in the Bible. The custom is considered in the best taste in the present day. The bride wears her veil, the bridesmaids wear hats and all the women, whether relatives or friends, wear reception dresses and hats.

The hats belonging to the men of the bridal party may be left in the vestibule in charge of the sexton or vergier. The hats are not carried into the church.

The bridegroom and best man arrive at the church together shortly before the bridal party. They follow the clergyman from the vestry-room when he enters for the ceremony, and they stand on the chancel step facing guests and awaiting the bride, the bridegroom being in advance.

When the bridal party is about to arrive an usher removes the ribbon from across the aisle. The doors of the church are closed, the procession forms in the vestibule, and, at a signal, the music of the wedding march is heard, the doors are opened and the procession advances. The ushers walk two and two; the bridesmaids two and two; the maid-of-honor alone, in advance of the bride, who enters last, leaning on the arm of her father, or brother or nearest male relative, having driven in a carriage to the church with him. Arriving at the chancel, the ushers go to right and left and may remain below the chancel steps;

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the bridesmaids pass forward, taking their places one in advance of the other, on each side of the chancel, the maid-of-honor standing at the left of where the bride will be, in readiness to offer any assistance during the ceremony, such as holding the bride's bouquet and glove and arranging her veil and train gracefully when she is about to leave the altar. The bridegroom meets the bride at the chancel step and receives her from her father, and leads her forward to where the clergyman stands.

A very impressive custom sometimes observed is for the entire group to stand below the chancel step while the clergyman reads the opening of the marriage service as far as, "If any man can show just cause why they may not be joined together, etc., etc.—" The bride and bridegroom then move forward to the chancel rail, the bridesmaids and best man advancing to their places, while the choir sings a wedding hymn, "The Voice that breathed o'er Eden," or, "O perfect Love, all human thoughts transcending." Bride and bridegroom kneel for a brief prayer and then rise. The bride is at the left of the bridegroom during the ceremony. The best man is then at the right of the bridegroom, a few paces back. The bride's father stands back of the bridal pair. When the clergyman asks, "Who giveth this woman to be married to this man?" the bride's father advances, takes her right hand, places it in that of the clergyman, who places it in the

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right hand of the bridegroom for the plighting of the troth. Having finished this duty the bride's father retires to the front pew where the bride's mother is, whom he escorts later from the church.

The wedding ring is in the care of the best man, and at the proper time for the giving of the ring, the bride hands her glove and bouquet to the maid-of-honor, the best man gives the ring to the bridegroom, who passes it to the bride, and she gives it to the clergyman, who returns it to the bridegroom to place on the third finger of the bride's left hand. The circle thus formed is a symbol, as is the ring, of the endless contract made in marriage.

The best man has charge of the ring because he is supposed to think of everything for the bridegroom on the wedding day. A best man must not forget the ring as one did, or leave it at a hotel, so that the ring was not forthcoming when needed in the ceremony and, after a fruitless search and an awkward delay, the bride's mother came valiantly forward from her pew, drew off her own wedding ring and gave it to be used!

When leaving the chancel the newly married pair lead the way, the bride taking the right arm of her husband. The maid-of-honor follows, then the bridesmaids, two and two, then the ushers; and the best man usually goes out by the vestry, having been entrusted by the bridegroom with the fee for the clergyman. He should not neglect to see that the

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bridegroom's hat is in readiness for him at the door of the church.

It is allowable to have the ushers fasten white ribbons along each side of the pews just before the entrance of the bridal procession. This is done occasionally and prevents the confusion of guests hastening from the church, although, as a rule, guests are courteous enough to wait until the bridal procession and the near relatives have passed out of the church.

The ushers return to escort members of the family from the church, and should show their attention to any older ladies who may be present, and offer service to any ladies, escorting them to their carriages and automobiles. The ushers and best man go to the house as soon as they can conveniently leave the church.

Church bells are not rung at a wedding unless there is a chime of bells in the belfry. In that case joyous wedding hymns are rung as the bridal party is leaving the church.

At the house the newly married pair stand to receive their friends who are escorted to them by the ushers. The custom is to wish the bride happiness and to congratulate the bridegroom on his good fortune. The bride is at the right of the bridegroom, the maid-of-honor next to the bride; the bridesmaids are on each side, one in advance of the other. The best man assists in escorting guests to greet the

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bridal pair. Later he escorts the maid-of-honor to luncheon.

The bride's mother stands where she may welcome guests; the bride's father does not stand with her but mingles among the guests.

A stringed orchestra concealed behind palms and plants in the hall discourses sweet music.

On returning to the house for the wedding breakfast the men leave their hats in the hall; the women do not remove their hats. Men take off their gloves at a wedding reception. The guests speak to the newly married pair and to the parents.

A "standing-up" collation is the most popular and convenient fashion. The refreshments, both substantial and sweet, are on a long table in the dining-room, with plenty of plates in groups, forks laid together, napkins in convenient groups, and the guests help themselves, the men attending to the ladies. The men should ask the servants in attendance for champagne for the ladies and for themselves. People stand about where they prefer and are not seated at the table. Some chairs and sofas are drawn back near the wall for the use of older persons. Only such refreshments are served at may be easily partaken of while standing—bouillon, oysters, salads, cold salmon with mayonnaise sauce, croquettes of chicken or lobster, ice cream, cake, etc., and champagne. When expense is not to be considered and elaborate refreshments are served,

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a new fashion is to have menu cards printed in French and a large number of servants to attend to guests. The servants offer menu cards to guests who select what they prefer.

Wedding cake is in small white boxes tied with white ribbon, the boxes being on a table in the dining-room or hall, and each guest is expected to take one. A gold monogram formed of the initials of bride and bridegroom is on each box.

The bride remains about an hour with the guests and then leaves to change her dress for the wedding journey. The maid-of-honor may accompany her to assist in removing her veil and offer any other services.

The bridegroom changes his clothes for a travelling suit before leaving on the wedding journey, donning a suit of tweed or cheviot, the coat a sack or cutaway, and he wears a Derby—not a silk hat—dark-tan dogskin gloves and a dark tie.

On the morning of the wedding the bridegroom may send to the house by a servant a valise or suitcase containing his change of attire for travelling, a room being provided for him. The best man goes upstairs with him to be of any service. He should not neglect to see that the carriage is in readiness in which bride and bridegroom are to drive away.

The bridegroom awaits the bride at the stairs. The departure should be dignified. Leave-takings are brief. The custom of throwing rice for good

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luck, if indulged in at all, should not be overdone. Conspicuous acts, or practical jokes which call public attention to the carriage in which a newly married pair drive away, are not good form.

As a rule, it is not usual to propose drinking toasts or healths at a wedding, except in a most informal way. The bride's health might be proposed by the father of the bridegroom, and the latter should respond and propose the health of the bridesmaids, and there the matter should end. The healths are not proposed until the close of the wedding breakfast.

A suitable menu in winter for a luncheon or wedding breakfast where guests are to be seated at small tables, would be:

Bouillon in cups; creamed oysters; chicken croquettes and peas; mushrooms on toast; roast quail and celery salad; ices, cakes, coffee.

White wine, sherry, or champagne may be served.

At a seated breakfast the bride is usually at one end of the table, the bridegroom at the other end, the best man on the bride's right, the maid-of-honor at the right of the bridegroom. Or the bride and bridegroom may sit at the head of a table, or at the centre of it at one side, the bride at the right of bridegroom. The ushers and other bridesmaids are ranged on either side. At one table are placed the parents of the bride and bridegroom with other near relatives and the clergyman who officiated at the service.

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On the bride's table there is a bride's cake. The bride cuts the cake or makes the first incision. Vases of flowers are on all the tables. The breakfast is served in courses by servants.

Charming decorations for spring and summer weddings may be seasonable flowers massed in ornamental effects for church or house. Branches of apple blossoms or masses of white lilacs are used to advantage.

Palms and potted plants, hired from a florist, are grouped about the chancel of the church and form a good background, but even this scheme of decoration may be overdone until the chancel resembles a forest and the wedding party is hidden and the effect spoiled.

Bunches of white flowers tied with white ribbons are at the end of pews in the centre aisle or merely on pews reserved for relatives and intimate friends. Roses and lilies are used in the spring, white chrysanthemums in the autumn.

In any scheme of decoration it is well to remember that flowers are intended to grace an occasion and not to form an extravagant display. They are arranged almost with apparent carelessness, yet this requires taste and skill. They are in vases in nooks and corners of drawing-room and library and on tables, mantels, or in any spot where a vase may seem appropriate. Festoons of flowers are not hung on walls or mirrors, floral wedding bells are out of fashion. Tall palms of the finest quality are fre-

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quently used as a background where the bride and bridegroom stand. Smaller palms or flowering plants are at the side.

A very charming scheme of decoration for an early spring wedding is of pink and white tulips, Easter lilies and masses of potted pink azaleas.

There need be no difficulty about finding flowers for an out-of-town wedding. Daisies, ferns and feathery grasses, laurel or the fragrant syringa, sometimes known by the old-fashioned name of "mock-orange," may be gathered. Charming bouquets for bride and bridesmaids and effects for house decoration may be arranged by deft fingers. At a country wedding the bride's girl friends had decked the rooms with garlands of oak leaves strung on wires, and great bunches of syringa, the flowers being kept fresh by having the stems placed in jars filled with water, suspended by wires and concealed by foliage. Where the bride and bridegroom were to stand was a screen entirely covered with oak leaves, forming an effective background. The screen was covered with wire netting which made a firm foundation on which to tie clusters of foliage.

The autumn fields and roadsides afford a plentiful supply of golden-rod, purple aster, sumach and mountain ash. Branches of frost-tinted leaves of maple and oak may be used with good effect. Among cultivated flowers hydrangeas or chrysanthemums are very decorative.

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The true lover of flowers must often be grieved at the use, or rather the abuse, of them. To overload a table with flowers is to destroy their beauty. The best way to show to advantage their loveliness is to place a few of them in tall vases. To strew roses and orchids on tables at wedding breakfasts, when they die for lack of water, is an abuse, and to throw flowers on the pathway of a bride, to be crushed under foot, is, fortunately, not considered good form, and they are now spared this ignominious treatment. A custom to be commended is the sending of flowers which have served as decorations at weddings, to persons who are ill and suffering. The invalids in hospitals are sometimes cheered and comforted by these fragrant messengers, sent by a thoughtful bride, and they seem to carry with them the joy of the occasion which they first graced and to breathe a spirit of good-will from the giver.

CHAPTER XXIV

INFORMAL HOME WEDDINGS

MANY persons seem confused in their ideas of what constitutes an informal wedding. They fancy that there is formality in wearing a bridal veil, or formality if the bride enters the church or room with her father. Although no rule compels a bride to wear a veil, it is a pretty custom to wear one when in white bridal attire, and it seems a mistake to omit this part of a bride's distinctive dress.

If a bride wears a travelling dress for the ceremony she may have a maid-of-honor, but no other bridesmaids, the maid-of-honor wearing an appropriate street dress and hat to harmonize with the bride's costume.

The giving in marriage by the bride's father is not a mere fashion or a form reserved for a ceremonious occasion. It is a parental obligation and is customary at the most informal weddings.

At a home wedding the guests are received by the bride's mother. The father does not appear until he brings his daughter into the room for the ceremony.

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A room is provided where the ushers may assemble on their arrival, and a room for the clergyman where he may put on his surplice for the ceremony and remove it afterwards. The clergyman does not appear until the bridal procession is in readiness.

The bride's mother may give her away if the father is not living. The bride may enter the room walking beside her mother, not leaning on her arm, or the bride may enter with her maid-of-honor. The mother, who would have been receiving the guests until shortly before the time for the bridal party to enter the room, may take her place quietly towards the left of where bride and bridegroom will stand. At the proper time in the ceremony she should advance, take the bride's right hand in hers and place it in that of the clergyman, who will then place it in the right hand of the bridegroom. Having thus done her duty in the ceremony she would step back but remain standing near until the end of the ceremony.

It is not customary to provide chairs for guests at a home wedding. Guests remain standing while others are arriving, and they stand during the ceremony and reception. Furniture is moved back near the walls to make space, and a few chairs and sofas are retained for the needs of older persons.

A few musicians or a pianist may play the wedding music from "Lohengrin" when the bridal procession enters, and Mendelssohn's "Wedding March"

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at the close of the ceremony. Music even in soft tones, during the ceremony, is not advisable.

The chief aim at a home wedding is to have everything as simply arranged as possible. A few formalities are necessary in order that all may be done in a dignified manner and without confusion, but it is desirable to avoid anything that detracts from the serious nature of the ceremony.

The mode of entering the room for the ceremony is essentially the same as for entering a church. At the hour for the ceremony the clergyman enters, followed by the bridegroom and best man. They take their places facing the guests, the bridegroom towards the left, the best man at his left.

An aisle may be formed by having four young girls enter the room carrying white ribbons. Two of the girls stand at the doorway, and two walk forward, courteously separating the guests into groups on each side and carrying the ribbons to the place where the ceremony will be. Between these ribbons the bridal party advances.

Assuming that the wedding is simple—with two ushers and a maid-of-honor—the ushers enter, then the maid-of-honor, preceding the bride, who comes in leaning on her father's right arm. The ushers go to left and right, the maid-of-honor goes to the left of where the bride will stand, the bridegroom meets the bride, takes her hand, the father steps back and waits until the time for giving away the

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bride, when he may withdraw after performing that duty.

If it is preferred to have a cushion and rail, usually called a "prie-dieu," by which the bride and bridegroom may kneel during the service, this may be hired for the occasion from a florist. During the ceremony the bridal party have their backs to the guests, the clergyman facing them as in church. After the ceremony the clergyman congratulates the newly-married pair, and then moves away and they turn around to be greeted by their friends. The white ribbons which have formed an aisle are removed by the ushers.

The maid-of-honor is then at the right of the bride. The best man moves away and makes himself useful as an usher by bringing guests to speak to the bride and bridegroom.

A bride's parents are the first to offer congratulations and they do so in whatever words are prompted by affection and interest.

After half an hour occupied in receiving congratulations, the bride and bridegroom lead the way to the dining-room, the best man following with the maid-of-honor. The bride's father may take the bridegroom's mother, the other guests entering informally, the bride's mother coming last with the father of the bridegroom or the clergyman who performed the ceremony.

If the breakfast is a seated one the usual method is

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explained in the preceding chapter. If there are few guests, one large table may accommodate all, but it is usual, and makes a prettier effect, to have several small tables in the dining-room and adjoining rooms. The veranda is also used if it is a country wedding. All the tables are prettily decorated with flowers.

A more simple way is to serve a buffet breakfast, if there are as many as fifty guests, having everything on a large table in the dining-room, from which the guests help themselves and each other. Salads, croquettes of chicken or lobster, sandwiches, ice cream, cakes and bonbons are easily and quickly served. Simple things may be made at home, and it is not a great expense to order ice cream and cake from a confectioner.

There may be a bride's cake cut by the bride, or wedding cake in small white boxes, tied with white ribbon, may be on a table, each guest being expected to take a box.

Effective and inexpensive decorations may be arranged by hiring from a florist a few palms and growing plants and placing them as a background where the bride and bridegroom are to stand for the ceremony. In summer charming effects may be made with masses of daisies and ferns in bowls and vases on tables and mantels. Fireplaces may be filled with them, and the balustrades of the stairway twined with greenery and daisy chains.

A guest wears a hat at a home wedding in the

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daytime, unless requested personally by the bride to come without a hat.

Guests should arrive a few minutes in advance of the hour stated in the invitation, as the ceremony is supposed to take place precisely at the time indicated. A man-servant is always stationed at the house entrance to open carriage doors for arriving and departing guests. He may be asked at what time carriages are being ordered for departures. On entering, one should seek the hostess and not linger to greet friends. Guests usually remain at a wedding until they have congratulated the newly married pair and have partaken of refreshments and exchanged greetings with friends. Unless they are on intimate terms with the bride's family they are not expected to remain until the bride leaves.

CHAPTER XXV

CHRISTENING CEREMONIES

YOUNG mothers frequently wish to know the correct way to announce a child's birth, also how to arrange a christening.

A birth is not "announced" at all in any formal manner, nor is it the custom to send cards telling the news. A member of the family may write notes to near relatives or very intimate friends who are supposed to be interested in the event. In that way the happy news becomes known among one's acquaintances. In England the custom is to insert a notice in a newspaper, but this is not favored in America.

Although it is not the custom in large cities to "announce" the news, there is a preferred method which may be followed in smaller places. The mother's visiting card may be sent with a tiny card attached by a narrow white ribbon, the little card bearing the baby's full name and date of birth. These are sent to the intimate friends of the family.

Friends and acquaintances try to make it a point to call to inquire for the mother and the new member of the family and to leave cards. They send or leave flowers, or may send a congratulatory note to the mother.

Christening Ceremonies

A child's christening takes place usually when it is about six weeks or two months old. Some parents prefer an earlier date. The ceremony should be performed in a church. If there is any good reason why it cannot be held there, it may be held at home.

A difficult matter is in making a choice of sponsors or godparents. The custom is to select these from among relatives or intimate friends. They are invited verbally or by an informal note written by the mother. The rule is that a boy shall have two godfathers and one godmother; a girl, one godfather and two godmothers. There is, or should be, something very beautiful about this time-honored relationship. It is a serious one and not to be regarded as a mere form. Parents are, of course, the natural sponsors, but, should they die, the godparents are in duty bound to see that a child is brought to confirmation at the proper time.

Gifts are made to the child by the godparents on the day of baptism, the usual presents being silver cups, or bowls, silver knife, fork and spoon. The parents often follow the practical plan of depositing an amount of money in a bank to the child's credit. A rich godfather or godmother sometimes gives a check or makes a valuable investment for the child's benefit.

At a church ceremony the hour chosen is usually after the afternoon service. Only the family, sponsors, and very dear personal friends are present.

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The child is appropriately dressed in a dainty white robe and lace cap, and is carried into the church in the arms of the nurse. The sponsors and parents stand near the font where the clergyman reads the service, and others take their places in front pews. The godmother takes the child from the nurse, holds the little one in her arms until the moment when she must place the child in the arms of the clergyman. The baby's cap is removed. After the child is named the godmother receives him again, and holds him until the conclusion of the service.

After the ceremony there is usually a luncheon at the home of the parents, to which friends may be invited, the sponsors and the clergyman being included.

At a home christening the same forms are followed. The afternoon is the proper time. The occasion, although a joyous one, is really a religious ceremony, and from its character should not be turned into an elaborate entertainment.

White flowers in tall vases may be appropriately used in decorating the table on which the baptismal bowl is placed. A silver bowl which is valued from family associations is generally used.

There may be a profusion of palms and white flowers in the room. Guests wear visiting gowns. The mother wears a pretty afternoon dress. White decorations are the rule for the table in the dining-room, white flowers, candles shades, white cakes and

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bonbons. The refreshments may be similar to those for an afternoon tea, with the addition of caudle. This old-fashioned beverage of highly seasoned gruel is prepared the day before it is to be used and is made by stirring two cupfuls of oatmeal into three quarts of salted boiling water, and adding two sliced lemons, a cupful of stoned raisins, a grated nutmeg and a stick of cinnamon. After boiling an hour the mixture is strained and set away to cool. Before serving it is heated to the boiling point and has the additional ingredients of a pint of brandy, a pint of mulled sherry, half a glass of rum and a quart of scalded milk. It is served with a ladle from a large punch bowl, and on the top of each cupful is some whipped cream and grated rind lemon. The cups used are caudle or bouillon cups with two handles. The beverage is dispensed by a young matron.

CHAPTER XXVI

NOTE-WRITING

NEGLECT of the art of note-writing may be traced directly to the haste in which we live in the present day. The telegram and telephone are tempting to many persons who will not take time to concentrate their minds or trouble to express their thoughts in careful language. The result is that when compelled to write a social note they are hampered by doubts and fears and are at a loss simply from lack of practice.

If the idea is kept in mind that note-writing is merely an expression of what one would say in speaking, there may be less alarm and difficulty. Simplicity, kindly feeling and sincerity are necessary in writing. A note should not be forced, stilted or stiff, but natural, spontaneous. One must show by care and by courtesy that the person addressed is of sufficient importance to deserve consideration. A carelessly written note is a reflection on one's manners and education.

There are occasions when it may be necessary to write a note hastily, and then one should summon all one's energy of thought and be brief and concise, but always courteous.

Note-writing

Mental capacity may have much to do with one's ability to write agreeably or easily; but, at least, the elementary parts of correspondence may be mastered.

Plain white or cream paper, rather thick in quality, unruled, and folded once to fit the envelope is in good taste. The size may be about six and a half by five inches, with envelopes five inches by three and three-quarters. Paper of a larger size is for letters. A smaller size, five and a half by three and a half inches, or five by four and a half, is for brief notes or for invitations to luncheons, dinners, dances or card parties.

Persons in mourning use paper and envelopes with mourning border three-eighths of an inch wide or with a narrower line, according to the depth or period of mourning.

Postal cards are not for social usage and type-writing is strictly for business.

To appear saving of stationery is not good form. Half sheets, or sheets torn from a pad are not used. Good note paper is inexpensive in these days. Inferior paper, or an illiberal use of paper shows a lack of good taste on the part of the writer. The use of two sheets of paper is expected when words overflow a single sheet. The address may be engraved in Roman letters across the head of the paper or a small monogram may be used. If there is no engraved address it may be written at the head of the page,

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towards the right. Envelopes have no ornamentation. Black ink and a pen with a broad nib are used. It is unpardonable to write in pencil. Handwriting should be legible, the vertical or angular style, or the small round letters being equally in fashion at present. Words are separated distinctly, and are written in straight lines. Writing is not crowded at the margin, nor are words divided from one line to the next.

A note is begun about two inches from the top of the paper and a margin is left at the foot of the page. Grammar, spelling and punctuation must be carefully observed. A dictionary should be at hand, if one is not sure of spelling. A new subject in a note requires a new paragraph, and in beginning a paragraph a margin of about an inch is allowed. It is best to write straight on from page to page rather than to skip about from one page to another and thus confuse the reader. If a note is only of two pages it is usual to skip one in writing.

The custom is to begin a note, "My dear Mrs. Gray," or, "Dear Mrs. Gray." A friend or sister is addressed, "Dear Florence," or, "Dearest Mary." A business communication to a stranger begins "Mrs. John Wood, Dear Madam," not "Madame," as that is French and the word has been anglicized for our own use.

It may be said here that while for some inexplicable reason it is considered more formal to begin "My

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dear Mr. Brown," than "Dear Mr. Brown," the latter appears to be in general use.

Terminations are of various sorts. "Yours sincerely" is used among intimate friends or comparative strangers. "Yours cordially" may be used between women. "Yours affectionately" implies a degree of intimacy between relatives or dear friends. "Yours faithfully" may be from a man to a man or to a woman. "Yours very truly" is chiefly used in business letters.

Signatures are written in full and never with a prefix. Abbreviations or pet names are incorrect in signatures or addresses. It is bad form to sign, "Susie," "Birdie," "Bessie," or to address an envelope to "Jno.," "Jas.," "Chas.," or "Wm.," etc.

A married woman's signature is her own name, "Charlotte Morris," not "Mrs. James Morris." If writing a business note to one who may not know her identity she may place her husband's name in brackets beneath her own signature, or (Address Mrs. James Morris), but this is not allowable in a social note.

A married woman frequently retains her maiden name in her signature. It is written without a hyphen, "Charlotte Gray Morris."

Blots or erasures are to be avoided. It is old-fashioned to add a postscript. If necessary to add a thought it may be done without the letters "P.S." A bad habit is to use the sign "&" for

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"and," or to crowd the word "and" vertically between words.

In a date the name of the month is written in full; the date of the month must be in numerals when the date of the year follows, or may be written when the year is omitted. It is an affectation to write out the year in full. Numerals are used for it. On the other hand, it is unpardonable to adopt the commercial habit in a social note, thus: "2.15.07."

In addressing an envelope to a man the form is Richard Wood, Esq., according to English usage, for a note or an invitation. A woman is not addressed by her husband's title. An address is Mrs. William Green, not Mrs. Dr. Green, or Mrs. Gen. Green. A widow is addressed Mrs. George Smith, not Mrs. Anna Smith.

An address is written in full on an envelope and precision is used in placing a stamp straight in the upper right-hand corner. If an envelope has been addressed upside down it is discarded and another substituted. The sign # before a street number is not used and the abbreviation "No" before figures is obsolete. The word "Street" is used, not "St."

One does not write "City" on social notes. The street address is considered sufficient on local notes, the name of the town or city being omitted, although this is not a fixed rule.

One should write words in full and not use the abbreviations Wash., Cin., Balt., or Phila.

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The very latest fancy adopted by those who have large country residences is the English idea of having on stationery certain signs to show the railroad station, postoffice, telegraph office and telephone number. For instance, the name of the country house is at the head; then, to show that there may be several modes of communication, there follow tiny engravings of a locomotive, an envelope and a telegraph pole preceding the name of the station and state. Under these is a drawing of a tiny telephone with the telephone address following it.

A bride-to-be must be most particular in acknowledging gifts and write notes to her friends and relatives, and to her future husband's friends and to people whom she does not know, and who may be her parents' acquaintances or friends of the bridegroom's family. There can be no exact formula for notes, and when suggested in cold print they seem trite and expressionless. If note-writing is reduced to a form, then all cordiality and spontaneity is lost. In writing notes of acknowledgment for wedding gifts it is best to have no duplicates. Each note differs, according to intimacy, friendship or mere acquaintanceship; but as persons who send gifts are supposed to do so from motives of kindness, the wish of a bride-elect should be to reciprocate in kindness and show appreciation. Notes can be cordial without being gushing or effusive. The best rule is to write the notes with as little delay as possible, before

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the feeling of pleasure in the receipt of gifts has subsided. It is well to mention the gift definitely—the charming clock, the beautiful silver dish, the attractive cut-glass vase, the handsome lamp, the lovely piece of silver. People like to have their gifts specialized, and adjectives of enthusiasm are allowable.

When a gift is received from a husband and wife a note is written to the wife. Something in this form may be a suggestion to a bride-elect:

My dear Mrs. Park:

The gift which you and Mr. Park have so kindly sent to me has pleased me more than I can say. It will be a charming addition to my new home and often remind me of your friendly thoughtfulness.

Yours cordially,

Elizabeth Clarkson.

Or, one may say: "It was a great pleasure to receive the beautiful clock which you and Mr. Park have so kindly sent to me. I hope I may have the opportunity very soon of telling you personally how much I appreciate your gift."

Brides who receive a large number of presents keep a list and check off the names as soon as the notes of acknowledgment are written. This prevents mistakes or omissions.

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A form of resignation from a club is in reality an official communication and may be very concise:

My dear Mrs. Dash:

I regret that circumstances make it impossible for me to retain my membership in the — Club after June first.

Will you be so kind as to accept my resignation from that date?

Sincerely yours,

Mary Wainright.

A separate personal note may be sent giving reasons for resigning and adding a kindly word in conclusion. If other demands on one's time make it impossible to attend to club duties one may say so, or if one is leaving town for an indefinite time, or to make one's home elsewhere these facts may be stated. A concluding sentence may be, "I shall always have many pleasant memories of my connection with the club."

It is a painful duty to write a note of condolence to a friend who has lost a relative, yet few persons realize how much a note of this sort is valued. The attention is remembered, and no excuses ever seem to atone for the omission. A note of the sort will not be a difficult task if written at once. Words of sympathy or affection should not be hard to find,

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and these are all that need be written. The letter is liked better if the writer does not attempt to sermonize. Any formula for this kind of a note would seem commonplace, unfeeling and insincere. "My thoughts are with you in your sorrow and I am writing to assure you of my deep sympathy," or, "My heart goes out to you in your sorrow," or, "in the blow which has fallen on you," are words which suggest themselves as fitting.

A reply to a note of sympathy may be brief but appreciative. Something of this sort might be said:

My dear Mary:

Your kind letter of sympathy is truly appreciated. It is a great help to know that my friends are thinking of me at this time, and your words are very comforting.

Yours sincerely,

Edith Word.

A new method adopted by persons who receive a very large number of letters is to have notes of reply written by a secretary, thus:

Dear Mrs. Dash:

I appreciate very much your message of sympathy which touches me deeply in my sorrow.

Sincerely yours,

Margaret Lawrence.

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The very latest fashion is to use paper having the mourning band within a white border, the white border being about three-eighths of an inch, with a border of black of the same depth within this and having envelopes to match.

CHAPTER XXVII

TALK AND TALKERS

TO be popular one must be proficient in small-talk, that useful social commodity which alternates easily between subjects grave and gay; talk which is never egotistical, scandalous, frivolous, dull, commonplace or pretentious.

Affability, graciousness, adaptability, a wish to please, must be part of one's equipment.

Self-consciousness is one of the obstacles to success. It makes one awkward in manner, timid at the sound of one's voice, fearful of expressing an opinion. Courage to speak out directly from the heart helps to inspire others to bring out their ideas.

The art of talking well is rare, but if one has the least spark of talent it may be improved. Time, thought and constant practice are necessary to develop any faculty. We cannot hope to learn music, painting, tennis-playing or golf without practice, and so it is with conversation. We cannot expect to talk well in society if we are dull, silent, taciturn at home. We must read the best books to learn the fluent use of language; we must learn to think and to remember, to observe carefully; we must keep in touch

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with the events of the day, not merely within a narrow circle but in the wide world. Travel enlarges the mind and affords topics of talk. General knowledge is necessary. In these days there are so many opportunities for mental improvement that it is considered inexcusable not to be well informed. Books, magazines and newspapers are within the reach of every one. There must be a knowledge of books "either familiar or fashionable" if one would converse easily.

Much benefit may be derived from reading aloud, each day, several pages of good English prose and a bit of good poetry. The voice and the mind will become trained, and there will be less nervousness in conversation.

Two important points are to cultivate a pleasant, well-modulated voice, and an accurate pronunciation.

Biographers tell us that some of the most distinguished writers did not shine in society. Their faults may be a warning. Milton was unsociable and irritable. Addison was stiff and reserved except among intimate friends. Of Goldsmith it is said that "he wrote like an angel and talked like poor Poll."

Brilliant conversationalists are not always good small-talkers. Macaulay monopolized the conversation so strenuously that no one else could speak, and the great wit, Sydney Smith, said of him that "he

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could not distinguish between a monologue and a dialogue." Disraeli made many enemies by his free use of sarcasm. Carlyle was dogmatic and argumentative.

On the other hand Burke was charmingly entertaining, enthusiastic and inspiring. Leigh Hunt's conversation was compared to a pleasant stream. He was called the "philosopher of hope," so optimistic and sunny was his temperament.

Mrs. Browning was an ideal conversationalist, a conscientious listener, the first to see merit, the last to censure faults. She gave praise generously and was modest about her own abilities. Persons were never her themes. Books, great deeds and humanity were her topics. Yet, it is true that very earnest talkers are not popular in general society. To be able to talk about nothing in a way to make that airy subject interesting is a talent.

It is said of one of the most brilliant talkers—Robert Louis Stevenson—that one of his chief charms in conversation was his sympathetic power of inspiring others. He would keep a houseful or a single companion entertained all day, yet never seem to dominate the talk or absorb it; rather he helped every one about him to discover and to exercise unexpected powers of his own. His good-will, his courtesy, his consideration for others were delightful.

To be sympathetic in conversation means to be willing to talk on subjects which are of interest to

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others, to hear, courteously and patiently, what others have to say, to take an interest in their opinions and feelings. At least, if we cannot really be in sympathy we must "assume a virtue if we have it not."

One of the first qualifications of an agreeable person is to be a good listener, not to let the eye or mind wander. The chroniclers tell us of a certain French princess who declared, "I like society because every one listens to me and I listen to no one." This frank avowal is an amusing and amazing record of royal privilege combined with vanity, conceit and rudeness.

Tact is an important quality in conversation. This subtle instinct is not possessed by every one. It may be attained by quick judgment and intelligence, by observing the mistakes of others and profiting by them, by seeing small changes of manner, or the passing expression of a face. It tells one what subjects will be agreeable and what must be avoided.

To guard against repeating a story to the same person is a point worth noting. The inclination to interrupt or to correct others for inaccuracies must be controlled. Not only must we try to say the right thing in the right place, but leave unsaid the wrong thing at the tempting moment.

Conversation must be natural and spontaneous to be really charming. Few persons have the gift for saying the most appropriate thing at the most appro-

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prate time. Those who have a bright, easy, chatty way of talking, a gift for repartee, telling an anecdote well or quoting aptly are always popular.

Subjects to be avoided are private affairs, illness, servants, food, money, dress, household difficulties, disagreeable happenings, grievances; and yet this rule seems to be reversed frequently, judging from the flow of talk one hears about what people spend, wear and eat, while the details of illnesses are discussed as though they were matters of pride and pleasure.

It is when persons are first introduced that topics for talk seem difficult to find. The moments must often be bridged over by a commonplace remark about a passing event, or a friend, or the music or singers, if at the opera, or the bride, the gifts, flowers, etc., if at a wedding.

Truth, good sense, good-nature and wit are component parts of good talk. Exaggeration, vehemence, assertions, arguments and contradictions are the ruin of conversation; likewise gossip, slang, flattery, personal compliments and puns.

The witty mocker, the cynic and the pessimist are feared; the severe critic of folly as it flies, and the censorious person who indulges in petty fault-finding will be unpopular. One who possesses charity, intelligence and a keen sense of humor which is gay and kindly, will be liked.

Mere trifles may start a flow of small-talk—the

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news of the day, the new novel, the best exhibition of pictures, horses, dogs, sports, even the weather, may supply topics. One must renew constantly one's stock of varied subjects of interest. It is even allowable to "cram"; that is, to read up subjects and be able to introduce them deftly, and thus be prepared with something to say.

CHAPTER XXVIII

FOR THOSE WHO ARE SHY

SHYNESS is an over-sensitiveness, an anxiety as to what others are thinking of us, a shrinking from observation, a morbid self-consciousness that prevents us from appearing at our best.

A youthful bride leaving a small country place to live in a large town is sometimes overcome with timidity at the thought of meeting strangers. She has a dread that she may say or do the wrong thing.

"Imagine," she exclaims to a friend, "a girl-wife, shy and reserved, unused to society except such as there is in a country place, being thrown among strangers, and you may understand how I feel. How shall I ever learn to feel at ease?"

"By thinking less of yourself and more of others," replies the frank friend.

A young girl brought up in a refined home in a country town need have no misgivings in going among strangers and taking her place in the ranks of married women, if she possesses instinctive womanly grace, courtesy and kindness. Shy and reserved she may be, but these qualities are not necessarily unbecoming. Her manners may be sweet and considerate,

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with an anxiety to please, a willingness to listen attentively, to take an interest in others, to be responsive and not to let thoughts go wool-gathering.

Often a young hostess is alarmed at being obliged to introduce people. At least, she can remember that men are presented to women, never the reverse. But names fly out of her head. A story is told of a young man who asks his hostess, "Will you introduce me to the young lady in blue standing near the piano?"

"Yes," replies the flurried and forgetful hostess, "if you will tell me your name and hers!"

To remember names and faces is one of the necessary lessons of life to be learned.

Diffidence is a distrust in one's self, fear of being criticised. Some young men suffer from it so painfully that it makes them awkward and clumsy in manner and speech. They stumble over a chair, do not know what to do with their hands, their only refuge being to put them in their pockets—a hopelessly awkward fault which every young man should try to correct. They fear that young girls are secretly poking fun at them. Ill-mannered and cruel are the women who laugh at a man's bashfulness. The well-bred woman appears not to notice his confusion, feigns not to look at him, tells some amusing anecdote or some funny experience or accident, and presently draws him out to talk naturally.

Children should be taught early in life how to enter

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a room, how to speak to visitors politely, how to bow gracefully, to look people in the face when they speak, not with a stare, but with an intelligent expression.

Dancing lessons are of the greatest use to children and young people. They may learn how to stand, move, bow, and what to do with their hands and feet.

Parents should encourage their young sons to go in society and try to overcome in youth the misery of awkward bashfulness.

No doubt temperament has much to do with shyness. Two brothers may have totally different manners. One has a manner which is like a gift of genius. He knows how to be graceful, charmingly polite, deferential to older persons. His gay, wholesome, genial way of pleasing will carry him lightly and successfully through the world. He will make friends easily. His brother, on the contrary, may be consumed with bashfulness and awkwardness; his thoughts play tricks and desert him at the needed moment, and he fails to make a good impression until one knows him well and discovers his heart of gold.

It is not much consolation to know that distinguished persons have been afflicted with shyness, because certain peculiarities are tolerated in a genius which are not pardonable in every-day mortals.

Hawthorne was so shy that he ran out of the house when he saw visitors approaching, and left his wife to receive them. Mrs. Hawthorne was a shy woman by nature, but she overcame her timidity for the

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sake of her husband. Tact and patience were among her strong points.

Madame Récamier, whose charm and beauty have made her famous, was very shy and neither clever nor witty. She had little to say but had a sincere, winning manner, a talent for making friends, and she was never flurried or excited. She retained her charm and her friends through life, in old age and infirmity.

Shyness is not altogether something to be ashamed of. Far better is a modest reserve and even a positive timidity than a pushing forwardness, aggressiveness, pertness, conceit and self-sufficiency. The self-admiring person, with assurance and assumption, is less desirable in society than the bashful youth or maiden.

Emerson tells us that "the maiden at her first ball, the countryman at a city dinner, believes that there is a ritual according to which every act and compliment must be performed or the failing party must be cast out." Later they learn that "good sense and character make their own forms every moment." He warns us that coolness and absence of heat and haste indicate fine qualities, "and that society dislikes egotistical, solitary or gloomy people."

Society demands what it terms good-nature—"willingness and faculty to oblige." The favorites have more spirit than wit and no "uncomfortable egotism."

CHAPTER XXIX

GOOD FORM AND THE REVERSE IN SPEECH

“**W**HEN men and women begin to frame their thoughts in language,” says a critic, “they depend not at all upon recorded rule and precept, not upon anything that can be taught or learned, but they spring out of that finer taste, which may, indeed, be cultivated and still more refined, yet which is itself the fairy birth-gift that insures enlightenment to the possessor.”

This “fairy birth-gift” consists in fine tact, the discerning of delicate distinctions and shades of meaning in words and expressions. It is far removed from vanity, affectation or pedantry. It permits the truly initiated person to use language with a certain sort of “masterly carelessness,” that always keeps within the bounds of good taste. The initiated person does not fear to be colloquial, but is never vulgar.

In social life there is ever a search for novelty, and this results in a special vocabulary which is always subject to change in fashion. Words which are used for a time are quickly dropped as soon as they are adopted by the multitude. The word “swell” has long ago passed away and “smart” has taken its

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place, no doubt to be discarded in the course of time. Words or expressions which are supposed to be a sort of society jargon often have a very short life. An example is in the famous social classification of a noted leader, who originated the phrase, "The Four Hundred." This expression is so absolutely ruled out now that any one who uses it would show ignorance.

Slang has been aptly defined as a sort of "vagabond language" which forces its way into the most respectable company. Often it is descriptive, but it needs discrimination in its use. It is not wit, and the avoidance of it is advisable. It gives one a shock to hear it from the lips of a pretty girl, who speaks of having a "cinch." Even worse is it to hear any one assent to a statement by saying "That's right," or "Sure." These are vulgarisms.

Very small things in talk reveal refinement of personality or the reverse. Words which are bad form are "wealthy," "elegant," "homely." Instead of these the form would be "rich," "beautiful," "plain." No one who knows the distinction in refined words would say "folks" for "family" or "relatives," or "fellows" for "young men," or "groom" for "bridegroom." The expressions "lady friend" and "gentleman friend," "gentleman guest," are never heard in social life, and would stamp a person immediately as being ignorant.

Provincialisms are peculiarities of speech which

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should be resolutely corrected. Such expressions as "poorly," "vest," "dress suit," "high-noon," "spell of bad weather," "reckon," "dépôt" and "store" may be classed among these.

No person of education would use the expression, "Say, Mary," when wishing to call one's attention, nor would say, "Is that so?" "You don't say!" in conversation.

It is not allowable to say, "Yes, sir," or "No, ma'am," among persons of social equality, nor is it the custom to have children use these expressions to parents or elders, but to say, "Yes, father," or, "No, mother," or, "Yes, Aunt Mary," as the case may be. It is unpardonable to answer any one by saying, "What?" One may say, "I beg your pardon; I did not hear."

A child should not be allowed to call from one room to another, but must be taught to come to the place where the person is to whom he wishes to speak. When a child speaks he should be answered politely.

A woman speaks of her husband by his Christian name only to relatives and intimate friends. To others she may speak of him as, "My husband," or "Mr. Dash."

Grammatical errors are inexcusable. Confusion in the use of pronouns is a fatal mistake. An educated person would not say, "It is me," or "Mary and me are going," or "Sarah is coming to see my sister and I," or "Between you and I," but would

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say, "It is I," "Mary and I are going," "Sarah is coming to see my sister and me," "Between you and me."

Other unpardonable errors are to use "learn" for "teach," or "have got" for "have," or "those kind of things" for "things of that kind," or to say "he don't" for "he does not," or "you was" for "you were," or, "we are at home evenings" instead of "in the evening."

A fault to which some persons are prone is to use French words and mispronounce them.

The fear of using simple words troubles the uninitiated person, who is likely to adopt those which he fancies will sound well, but which are not in use. For instance, no one "peruses" a letter, one reads it; one does not "retire," but goes to bed; one writes, but does not "correspond"; one helps at a fair, one does not "assist"; one goes to the opera, one does not "attend" the opera.

Excessive precision in speech may be as faulty as extreme slovenliness. The avoidance of things that have been condemned will help in the correct use of our mother tongue.

CHAPTER XXX

HOSPITALITY

IN these days it would seem that the word hospitality has assumed a new and strange significance or rather suffered a transformation, and we who float along on the stream of social life accept the idea with thoughtless ease and take for granted that mere forms and ceremonies, social bargaining, lavish display, and elaborate entertainments stand for true hospitality. When we are so exact as to look up the meaning of the word we find that, according to the best authorities, hospitality is "the reception and entertainment of guests without reward, and with kind and generous liberality"; also, that to be hospitable is to be "sociable, neighborly, given to bounty, generous, large-minded."

There is something that pleases our imagination when we read about the hospitality in the olden times, when life was simpler and when a delightful leisure existed which does not belong to modern days. Wedding festivities were kept up for several days, and the wedding party, after feasting at the bride's home, were invited to that of another friend and then to another.

Hospitality

In an old-fashioned novel we read that the heroine, in the fourth week of her visit at a friend's house, was in doubt whether she should continue her stay, and the painful consideration made her eager to be rid of such a weight on her mind. She resolved to speak to her hostess, propose going away and be guided in her conduct by the manner in which her proposal was received. It was directly settled between her hostess and herself that her leaving was not to be thought of and the limit of her visit depended on her own inclinations.

Not so the hostess of these days, who invites a guest for a stated period, and it is tacitly yet positively understood that "from Saturday to Monday," or for the "week-end," as the phrase is, does not even include luncheon on the day of departure. All this is far more sensible and more satisfactory, although so very business-like.

To-day we are told that those who entertain consider that they are paying their acquaintances a sufficient compliment by inviting them to a crowded reception, where the hostess has hardly time for a greeting. Society is nothing if not "practical and business-like," and if a hostess entertains lavishly and is well gowned she does all that could be required and cannot be expected to take much interest in her guests. This shows how hospitality masquerades under false colors.

Social bargaining is not hospitality. Under this

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head may be included the false spirit which aims at inviting friends and acquaintances in order to receive gifts on anniversaries or at weddings. It is necessary to remember that genuine hospitality is to entertain gratuitously, "without reward," and we must apply this rule to our own actions. Every good hostess should ask herself: "Am I offering my guests that which is my own idea of enjoyment, or am I providing that which I believe is theirs?"

We should provide our best, but our best may be very simple. We should not be so foolish as to strain at imitating those whose means are far beyond our own, but we should not hesitate to bring our friends together because we cannot give expensive entertainments.

All of us know what it is to enter a house where true hospitality reigns, where there is a spirit of generous intention to welcome cordially all who cross the threshold, where there is a subtle influence which makes us happy and at ease.

Hospitality is not in giving elaborate feasts or displaying fine furnishings, costly gowns and jewels, but is the sweet and noble practice of receiving and entertaining guests in genuine liberality, and this liberality is not merely in material things but in the heartfelt and inspiring kindness which gives to hospitality its true meaning and value.

CHAPTER XXXI

A HOSTESS IN A COUNTRY HOUSE

THE talent for being a hostess comes by nature to some persons; by others the art may be acquired by experience. Yet there are some who, with the best intentions in the world, fail in this line of social effort. Self-consciousness and tactlessness are among the causes of failure. The great variety in hostesses has been brightly defined by some one who says that there is the charming hostess, the merely good hostess, the indifferent hostess, and the bad hostess. Of the first it seems needless to explain that she has graceful and composed manners, that she has the gift for saying the right thing at the right time, of drawing out what is best in people and making them feel at ease and happy. She is cheerful and appears free from care and has the faculty of "staying at home in her own mind"—a faculty of the utmost importance, as an absent-minded hostess can never be a successful one.

There are hostesses who make the mistake of being absent when guests arrive and who finally make their appearance in breathless haste and with numerous

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apologies, but unless there is some excellent reason for such absence guests are apt to feel that it is but a selfish lack of consideration, if not rudeness.

Much of the success of a house-party depends on inviting people who know each other well, or who, when introduced, will find each other's acquaintance agreeable. Invitations had best be sent two or three weeks in advance in order to avoid disappointments. The period for the visit is definitely stated in the invitations. This sensible rule prevents any misunderstanding. From "Saturday to Monday," or for the "week-end," as it is called, or "for a week," giving the exact dates, is a frank form of invitation fully recognized as correct. The hour for the most convenient train is mentioned and a time-table may be enclosed. The words, "house-party," are never used in an invitation.

A carriage should be sent to the station to meet guests, and all arrangements made for the conveyance of their luggage and placing it in their rooms. On arriving at some country houses cards bearing the names of guests and having ribbons attached are found in the respective rooms, and guests tie the checks and keys of trunks or suit cases on the cards and leave them in their rooms. Luggage is thus identified and placed in rooms and maids and valets proceed to unpack, hang up and lay out belongings.

A cordial greeting by the hostess on the arrival of her guests, a cup of tea offered, will cheer and re-

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fresh the travellers. The hostess may show her women guests to their rooms. A servant shows the men to theirs.

The guest-rooms should have been carefully inspected by the hostess before guests arrive. She will see that nothing is lacking by way of comfort and convenience. There must be plenty of fresh towels and water, new soap, a candlestick and matches. Writing materials on a desk or table, a calendar, some new books or magazines, a waste-paper basket, must not be forgotten.

On the toilet table there should be a pin-cushion, and a comb and brush in case they may be needed before the luggage arrives. A few fresh flowers in a vase make a pleasant welcome.

A clock, an easy chair, a lounge, a light blanket, or dainty coverlet should be in each room.

While a hostess should be careful not to seem indifferent to the comfort of her guests, she should not weary them with too much attention or give the impression that they are on her mind or being entertained. She will arrange for their pleasure, secure invitations to any entertainments of a general nature which may take place in the neighborhood, mention to friends that she expects guests, so that they may call if they please; she may give a luncheon, dinner or an informal reception in their honor.

A considerate hostess will offer guests the option of rising for breakfast or having coffee and rolls in

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their rooms. She will not exact that her guests shall rise at an unreasonable hour for breakfast simply because some member of the family must take a train; she will not require a guest to go to drive who prefers resting, or to sing when tired, or to sit and talk when reading is preferred.

She must remember that guests like to have some time in the day to themselves to retire to their rooms to read, write or rest.

Golf, tennis, automobiling, driving, sea bathing, boating or mountain climbing may be among the daily amusements, according to the special local advantages. An impromptu picnic is enjoyable. The evenings may be devoted to music, cards, games, charades, thought-reading, character-reading, story-telling, etc., or to dancing, theatricals or tableaux, if there is a large house-party.

The hostess suggests the evening amusements and joins in them herself; she proposes the time for retiring, eleven o'clock being the usual hour for saying good-night, although earlier hours are frequently kept in quiet households. She may say pleasantly and informally that it is the custom of the family to keep early hours, or that she thinks her guests may be tired after the journey or the day's outing, or something of that sort. She then rises, and there is a general breaking up, and all say good-night and go to their rooms.

A clever, tactful hostess will make her guests feel

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that they are doing precisely what they prefer to do during their visit.

An important consideration in arranging a house-party is that there should be good servants who will fully understand their duties and will be attentive in caring for the comfort of guests. A number of horses in the stable will help materially to make the time pass pleasantly in drives and rides.

Automobiles have increased the facilities for trips to suburban country clubs, and "week-end" parties are frequently given by those who are club members and find this a pleasant way of entertaining friends.

House-parties need not be exclusively for those who can afford to entertain lavishly. Moderate means and a simply managed household need not deter a hostess from showing hospitality. Friends may be invited to spend a few days, and the visit may be very enjoyable in simple country diversions. A welcome to a country house in summer, where one may feel at leisure to have that friendly intercourse with one's hostess which is not often possible in town, goes far towards making life pleasurable, and towards the encouragement of friendship.

CHAPTER XXXII

THE DUTIES OF A GUEST

THE first duty when receiving an invitation to spend a few days or a week at a friend's house is to reply immediately. To be prompt indicates courteous consideration for the hostess, whose plans and the plans of her friends, perhaps, depend upon the reply. If impossible to accept, on account of other engagements, it is unpardonable to suggest that one would come at some future time. If writing to accept, it is important to repeat the date and hour named by the hostess, in order to avoid mistakes. For instance, one may say:

My dear Mrs. White:

I shall be delighted to come to you from Saturday, August twelfth, until Wednesday, the sixteenth, and expect to arrive by the four-thirty train mentioned in your note.

It is charming of you to ask me and I am looking forward with much pleasure to seeing you.

Yours sincerely,

Louise Delafield.

A guest's duty is to adapt herself to household ways, to be punctual at meals, to give no trouble in

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any way, to be careful not to arrange plans or make engagements without consulting the wishes of the hostess. A serious obligation is never to gossip about peculiarities or family imperfections with other guests or to discuss such matters elsewhere after the visit is over. A prudent silence and discretion will go far towards making one's reputation as an honorable friend as well as a desirable guest.

An agreeable visitor never appears indifferent about what is planned for her amusement, tries to make herself acceptable to every one, responds readily to any request to contribute by her accomplishments to the general pleasure, not for personal display but from a genuine wish to help to entertain. If one can sing, play, take a hand at whist, tell a good story, or assist in arranging games, charades or theatricals, it is a duty to comply with the least hint from host or hostess suggestive of the wish for aid.

A mistake frequently made by a guest is to imagine that everything is to be done for his or her own consideration or amusement, while no return is due the hostess. The tiresome guest gives the impression that she is being neglected unless continually entertained. It is well for a guest to study tact in knowing when to efface herself, when to go and read a book, or go to her room to take a nap or write letters, or even pretend to do so, rather than bore the hostess with her constant presence.

If a girl has men friends in the place where she is

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visiting, she may say to her hostess that she would like to let her friends know where she is staying and have them call, if she has no objection. Their names must be mentioned to the hostess. There are two reasons for this courtesy. A hostess has the right to know who comes to her house, and if she has any reason for not wishing a certain visitor, she may say so politely. A guest must be particular to introduce her friends to the hostess and her daughters when they call.

To take the liberty of receiving a man without asking permission of one's hostess would be unpardonable, or to make a convenience of a friend's house in order to receive a young man who may be under the disapproval of a girl's parents is in the worst taste.

A safe rule is never to be persuaded to overstay the time stated for one's visit. A wise guest will not wear out her welcome. A provisional engagement at home or elsewhere may help one to be firm in declining to be urged to remain. It is best to speed away and make one's departure sincerely regretted rather than to stay and find that the staying makes one's extended visit fall rather flat.

On one's departure it is customary to follow the popular rule of feeing the maid who has given personal attention. The housemaid who has cared for one's room and the waitress should be remembered. At least a dollar should be given to each after a few days' visit, or an extra half dollar or two dollars if a

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visit has been for a week or more. There have been instances known where hostesses have objected to having fees given to servants, stating that their wages liberally repaid them for any extra service rendered to guests, but these instances are rare, and unless one is requested to refrain from feeing servants after a visit, it is understood that fees should be given and these dignitaries propitiated.

On one's return home it is obligatory to write a cordial note to one's hostess, expressing pleasure in the visit and appreciation of her hospitality and kindness. Allusions to special pleasures and kind messages to members of the family may be included in something of this sort:

My dear Mrs. White:

I shall not let another moment pass without telling you how much I enjoyed my visit to you, and how truly I appreciate all that you did to make my visit a delightful one. I shall keep in mind charming thoughts of the drives, walks, and happy days and evenings at Chestnut Hill.

Remember me most kindly to Mr. White, and believe me,

Yours sincerely,

Louise Delafield.

CHAPTER XXXIII

GARDEN PARTIES

A GARDEN party is merely an afternoon tea out of doors, yet it has the charm of a picturesque background, a freedom from artificiality, and guests find pleasure in the novelty of the scene and the opportunity to enjoy the simple delights which nature generously provides.

Beautiful lawns, fine trees, well-kept, stately gardens may add to the attractions of such an outdoor party, but a very pleasant entertainment may be given at a small, unpretentious country place with a pretty lawn and a few shade trees.

The occasion admits of offering hospitality to a large number of guests whom it might not be convenient to entertain except at this sort of a gathering, and for this reason it is desirable for a country hostess.

Fair skies and sunshine are essential parts of a successful garden party, but these cannot be ordered, and if the weather proves unfavorable, there is nothing to do but yield gracefully to fate and have the reception indoors. Guests are expected to come even though the afternoon is cloudy and skies are

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threatening and nothing but a storm should prevent them from arriving.

Invitations are issued a week or two weeks in advance, but in a small place even a few days' notice would be sufficient. A formal invitation engraved for the occasion is used, if the function is to be elaborate, or the visiting card of the hostess may be used, with the date and hour in the lower corner and the words, "Garden Party."

If friends are expected to come from a distance by train, a card is enclosed bearing particulars about trains and information that carriages will meet the trains specified. Carriages arrive at the front door, where guests dismount and where a servant designates the rooms where they may leave wraps. Guests then hasten to greet the hostess, who receives on the lawn, and wears a pretty afternoon dress and a hat.

On the veranda and on the lawn under trees should be a good supply of chairs and seats and some small tables. Rugs are spread on the grass. Several sets of tennis should be provided for the young people. An archery contest with two or three simple prizes is sure to create enthusiasm. Guests are expected to amuse themselves, wander about the grounds and partake of refreshments when they wish.

At a large garden party a band of music is considered necessary, and enlivens the occasion to a great degree.

The refreshments may be served from a table

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under the trees, or under a tent or marquee, or the table may be in the house.

Salads, cold salmon with mayonnaise sauce, dainty sandwiches, ices, cakes, "claret cup," grapes, peaches and other fruit may be served, or there may be only such simple things as iced and hot tea, lemonade, cake and fruit punch.

On the table should be a sufficient supply of china, silver, glass and napkins. Servants should be instructed to serve the things quickly and neatly and to remove promptly everything that is not fresh and clean and to bring another supply. Two young girls or matrons, wearing their smartest summer gowns and hats, preside at the table and pour tea.

Dancing is not often indulged in at a garden party, the young people usually preferring outdoor sports. A pleasant surprise may be given the guests by the introduction of a country dance gracefully performed on the lawn by young girls in "Dresden Shepherdess" costumes with beribboned hats and gilded crooks, or the afternoon may terminate with a gay "Virginia Reel," in which many guests may participate.

In arranging for a garden party, a thoughtful hostess must consider providing stabling or shelter for horses of guests and refreshment for chauffeurs and coachmen.

CHAPTER XXXIV

IN PUBLIC

MUCH wisdom is in the remark made by an observant person: "Unless you can be sure of bearing yourself with courtesy and good-humor, you should avoid crowds for your own sake as well as out of consideration for others." To bear one's self with good-humor in the midst of annoyances; to keep, with sweetness and serenity, the self-control and politeness in a crowd that we practise in a drawing-room, may not be easy, but is worth the effort. For our own sake, for our dignity and self-respect, we do not wish to fail in courtesy, even though the quality may be absent in others.

Well-bred people do not push others aside in the entrances of shops, theatres or churches. They are particular in not standing in the way of passers-by when conversing with friends. They do not loiter looking in shop windows but walk quickly from place to place.

When passing in the street, the rule is to keep to the right. Any hesitation in regard to this custom may make a very ridiculous situation when two persons advance towards one another. When walking

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in the street with a man a girl does not allow him to carry her parasol. If she has a book or a parcel it is polite of him to relieve her of a thing of this sort.

It is a mark of provincialism for people to walk arm in arm, or for a man to walk between two women. His place is at the outside of the street. If a lady is very old or infirm and requires assistance he may offer his arm; otherwise it is unnecessary. He must never touch a woman's arm to assist her over a crossing, unless she is old and infirm.

The occasions are very few when a woman may take a man's arm. A bride takes her father's arm when walking up the church aisle for the wedding ceremony and takes the bridegroom's arm when leaving the church. At a wedding reception, an usher may offer his arm to a lady to take her to speak to the bride, but at any party a wife does not enter the room leaning on her husband's arm. He walks beside her, or he may be a few steps in advance. In the street after dark a woman does not take her escort's arm, unless there is a crowd, or when, in winter, the streets may be slippery. The escort simply walks beside her to show that she is not alone.

Good manners require that voices should be restrained in public. To talk about absent persons, to mention names, is not well-bred. Quiet tones should be used in speaking to the person one is addressing. How often we notice the very opposite of a quiet manner in our fellow-voyagers. Boister-

In Public

ous voices, loud laughing, private affairs freely discussed, show a lack of dignity. The very worst manners are those of persons who try to draw attention to themselves. Reticence is a desirable quality to cultivate when in public places. Well-bred persons try to avoid observation rather than to court it.

The travelling public is not courteous. Pushing, jostling, struggling for points of vantage, regardless of the needs, or convenience or comforts of others, are the methods adopted by the majority. Selfishness is in the ascendant, and selfishness is directly opposed to good manners, because good manners have their root in kindness, sincerity and consideration. If we reserve our good manners for our friends and throw them off in public, we are not sincere, but superficial and unreal.

The selfish traveller monopolizes more than a rightful share of space on a train, fills an adjacent seat with bag, parcel or wrap, ignores the fact that any one is in search of a seat, and if asked politely if the seat is engaged, gives a look of defiance and removes the impedimenta with an ungracious manner, making the newcomer feel guilty of an intrusion. The selfish traveller throws a wrap over the back of the seat, or opens a window and lets in dust, cinders and draught, without inquiring whether the open window may be disagreeable to the person in the rear seat. "I am paying for my seat. I shall do as I please," reflects the selfish traveller. Yes, but others have

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equal rights on a train, and to ignore their rights is to proclaim one's self rude and boorish.

In regard to paying car-fare, it is always best to have one's fare ready when entering a street car, but if a friend with whom one enters a car pays one's fare, it is more polite to acquiesce with good grace than to insist on returning it or to dispute about it, even in a good-natured way.

Women are supposed to take precedence of men on all occasions; therefore, a lady precedes a man in entering a church, or other public place, unless there is a great crowd and he can add to her comfort or convenience by preceding her. He should hold open a door for her. As a rule, at a theatre the usher walks first down the aisle to show the seats, and a man may go before a woman, standing in the aisle for her to pass and take her seat before he takes his. In a private house a woman usually goes down and up stairs before a man; in a public place he precedes her. In church a woman walks up the aisle before the man, after the usher.

When one is in church, a reverent, quiet manner should be observed. Nothing is more inappropriate to the occasion or place than talking, whispering, or exchanging greetings when walking down a church aisle after service. Church-going is not for social purposes, and one must wait for conversation with friends until out of the building. Introductions must never be made in a church. To glance at

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one's watch during a service is to be lacking in manners.

The rules for owners of pews in churches are the same as though entering one's house with guests. For instance, Mr. and Mrs. A. have Mr. and Mrs. B. visiting them and all go to church. Mrs. A. should allow her guest, Mrs. B., to enter the pew first; Mrs. A. should enter next, because women precede men, and Mr. B., the guest, should then enter the pew, and Mr. A., the host, would come last and be at the end or head of the pew, near the aisle.

The correct way for a family to enter a pew in church is for the mother to enter first and go to the end of the pew; the daughters follow, then the sons, and the father, as the head of the family, has the seat at the end of the pew, near the aisle. If the parents are in the pew when the young people arrive, the father moves out to let them pass in and then resumes his place. It makes no difference whether the elder or younger sister enters first. If one of the sisters is accompanied by a man friend, there is no reason why he should be seated next to her. There is no special rule, except that the parents occupy the head and foot of the pew, and that the young girls precede the young men, and the young man who is a guest, precedes the son of the family. There should be no fuss about it. Nothing looks worse than a commotion about taking seats in church. A woman may offer a hymn-book to a man in church,

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but it has a sentimental appearance to look over the same book with him. At the close of the service in an Episcopal church a prayer is usually said in the vestry after the recessional, when the clergy and choristers retire from the church and the congregation kneels reverently at the moment until the closing, "Amen," is chanted. Even though one may be a stranger and not a member of the church, it is always reverent and proper to conform to the customs in any church service.

When driving in a victoria, brougham, automobile, or other carriage, the present custom is for a lady to keep the right-hand seat of her own carriage, even when accompanied by a guest.

CHAPTER XXXV

TRAVELLING

THE first duty in travelling is to be well-behaved and quietly dressed. Well-bred people are careful never to do anything which attracts attention in public. They are not loud of voice or free in gesture. People who assume an air of importance or assertive independence, or who are exacting and fault-finding when in hotels and imagine that they are gaining the good opinion of others, may be critically judged and perhaps ridiculed by those whom they wish to impress.

Newly married people who are well-bred are particular not to make themselves conspicuous by demonstrative attentions to each other.

Women travel about much more independently in these days than some years ago, and a quiet, dignified manner will always command respect, while tact, common-sense and good temper are absolute necessities in travelling. Young unmarried women or young girls do not travel about alone or go to hotels without the protection of an older woman whose knowledge of the world will save them from annoyance and adverse criticism.

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It is best to write to the proprietor of the hotel where it is proposed to stop, engaging rooms in advance; thus travellers will be saved the inconvenience of uncertainty and will show a courtesy to the proprietor. Ladies travelling alone should plan to arrive before evening. When arriving at a hotel, women enter at the ladies' entrance, and they may go to the office and register, or to a reception-room and send a hall-boy for the clerk and inquire about rooms, etc.

When travelling rapidly from place to place one needs a small amount of luggage and few dresses. If it is the intention to remain some weeks at a hotel, it may be necessary to have more variety in dress, but people show best taste who do not dress for display but for utility at hotels. Much depends on one's plan for the morning or evening as to how one shall dress, but if one aims at simplicity one can never be at fault. A skirt and a jacket of cloth or cheviot, a simple hat, gloves of gray suède or tan dogskin are appropriate for day wear. At breakfast or luncheon the street dress may be worn, and the hat if one is going out, or at luncheon a reception dress and hat if going to the theatre or to a tea. In the evening a crêpe de Chine, or foulard, high in the neck; or a silk waist with skirt of corresponding color of voile or silk may be worn.

There should be prudence about making casual acquaintances at hotels. One may exchange ordi-

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nary civilities, which need go no farther. At table one should converse in low tones and should give orders to the servants quietly. In regard to chance acquaintances there are some very positive rules of etiquette. In travelling, for instance, a girl may receive some little service from a stranger, the offer of a seat, some polite attention in case of difficulty about the luggage, or some such trifling civility, but this would not mean that they should enter into any further conversation, and a well-bred man would not presume in any way on such an occasion, nor would it mean that a future bowing acquaintance would be kept up; and if a girl should bow to a man afterwards who had not been introduced it would be a breach of etiquette. In a railway carriage in Europe people frequently talk together during a journey, exchange newspapers, etc., and if they meet the next day they may bow, but after that it would be unnecessary and unusual to do so. In a train in America people do not talk to strangers, the train being very differently arranged from the foreign railway carriage, which only a few persons occupy.

On an ocean steamer passengers may speak to one another, but this does not constitute a continued acquaintance after leaving the ship. In fact, it is a point about which great discretion may be used. It need hardly be added here that a chance acquaintance should never be made in the street, on a beach at a seaside resort, or at any other public place.

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When going to a hotel a man enters with his wife at the ladies' entrance, and she may wait in one of the reception rooms while he goes to the office.

When ordering a meal at the hotel one selects from the menu what is desired and the entire order may be given to the servant, who will be expected to bring the things in regular courses, or one may order the next course as each separate course is brought, but the first method saves delay.

It is not expected that one should register at a hotel if merely taking a meal there, although this is frequently done in country hotels in summer.

After finishing a meal the servant is asked to bring the "check" or bill and the money is given to him to pay the cashier. He returns the change and one is expected to give him a "tip." If stopping at a hotel for any length of time, and where meals are ordered *à la carte*, each meal may be charged to one's account by signing one's name on a check or slip brought by the servant. The usual tip to a waiter at a restaurant or in a dining-car would be at least twenty-five cents for two persons. At expensive hotels or restaurants much larger tips are expected and given if good service is expected.

At a hotel one leaves an order at the office with the clerk if wishing to be called to take an early train.

In a dining-car one dresses as in a hotel restaurant. A travelling dress and hat are worn.

For a sleeping-car it is usual to provide one's self

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with a thin wrapper of silk or other material which may be slipped over a night-dress when going to and from the ladies' dressing-room. This is a very small and inconvenient place and not always free from interruptions, unless one is selfish and excludes other women. In most trains there are staterooms which may be had at an extra charge and which are entirely private. Sleeping-car travel is disagreeable. Some people prefer to remove their clothing and put on a night-dress; others merely remove such things as would be crushed. When travelling at night by boat one has a stateroom and there one undresses and retires. The general customs when travelling by boat are the same as at a hotel.

The question of letters of introduction is a serious one. A letter of introduction is given only when a person is visiting a city where the writer has a friend residing. It is not given unless there is some reason to suppose that the acquaintance will be mutually desirable. No one has the right to presume to tax a friend with social duties or to seem to exact hospitalities; therefore, the giving of a letter of introduction is a delicate matter. A letter of introduction is unsealed when given to any one. When one is established in a hotel, the letter of introduction is enclosed in another envelope with one's visiting card bearing the transient address and sent out. The lady to whom it is addressed should call on the visiting stranger and afterwards invite her to dine or

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show her some hospitality. The call should be returned within a week and a call made after receiving any invitation. It must be remembered that an obligation devolves on the person who receives hospitality through a letter of introduction. Courtesy must be shown to those who entertain a stranger when they may come to one's own town.

If a letter of introduction is for a business purpose it may be delivered in person with one's card, but that is not allowable in social matters.

One does not ask women whom one meets to call when they may be in one's own town. One may say, "I hope you will let me know when you will be in — so that I may call to see you."

In visiting foreign countries travellers requiring advice may call without introduction on the consul of their nation and feel sure of receiving any official aid necessary.

Feeling is an established custom on ocean steamers, and in England and on the Continent. Fees on steamers differ according to the line. The stewardess on the ships of large companies will expect ten shillings (two dollars and a half), if she has given much attention, but less if few demands have been made on her; five shillings would be given to the steward, three to five to the deck steward, according to service rendered, and five to ten to the table steward. On the smaller lines and slower ships less is expected and given. At small hotels or lodgings

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a shilling to the waiter and the same to the maid would be given by some persons, after a stay of a day; for a two weeks' stay fair tips would be ten shillings to the waiter and five shillings to seven and sixpence to the maid. Boys who run errands and porters who care for luggage expect small fees. Cab drivers are given a tip in addition to the regular charge. It is best to know precisely what will be the rates for cab-hire before engaging a cab. The driver is paid on arriving at one's destination, not before starting.

Living at lodgings in London or at small hotels is best for women. Lodgings may be had in pleasant neighborhoods, including meals, or one may take luncheon at one of the nice restaurants where women go. Ladies can go alone to the theatre in the evening with perfect propriety, and as cabs are quite reasonable in price it is an easy matter to call one to go there and to return.

Facilities of travel are among the many advantages of the present day, yet there is an art in travelling, as in other things, and the pleasure of a trip depends greatly on whether we adopt a right or a wrong method at the outset. To begin a journey when exhausted by packing and hurrying at the last moment is not conducive to comfort. The quantity of clothes to take on a European trip depends somewhat on individual needs, the season, the length of time one expects to be absent and whether or not

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economy of space is to be the rule. Experienced travellers find in regard to luggage that a trunk, a bag and a shawl-strap are sufficient for a woman who proposes going even to great distances and various climates. A travelling rug, long coat, overshoes, umbrella and a guide-book, an opera glass, and a few medicines are necessities. In the matter of dress it must be remembered that on a steamer people dress as they do at a hotel. A list of needfuls cannot be briefly given, but one is wise if one carries all the trifles that belong to the toilet and the portfolio. It is always desirable to have a supply of note paper of best quality in case the necessity should arise for writing notes of ceremony, as it is not in good taste to write these on hotel paper. Visiting cards should not be forgotten.

Aside from these practical details, there is the broader necessity of possessing an intelligent, observant and a receptive mind. Cultivation and imagination are valuable adjuncts to one who would really appreciate the happiness of travel. The knowledge of history and literature adds to the interest of the scenes visited. Some people rush through countries and fancy they have travelled. They know the places abroad where one may get good clothes and food, yet they go through the world seeing nothing.

CHAPTER XXXVI

APPROPRIATE DRESS

IN these days of extravagant and conspicuous dressing it seems futile to advise moderation and simplicity in attire. When Shakespeare counselled, "Costly thy habit as thy purse can buy," he added the saving clause, "Rich, but not gaudy."

It has been truly said that a climax of splendor and inappropriateness in dress characterizes fashion at the present time. Costly fabrics and jewels are beautiful when worn appropriately, but there are occasions when they are out of place.

Authorities in good taste always claim that successful dressing lies in the avoidance of over-decoration or exaggeration, and the adapting of each novelty to individual requirements.

The expression "simplicity in dress" is often misleading. It does not signify what in ancient days meant white muslin and blue ribbons. It means rather the avoidance of complex designs in fashions, or abundance of trimming, and it stands for perfection in cut.

To dress in accordance with one's means and circumstances does not imply that a woman of wealth should don extravagant attire. On the other hand,

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to dress more expensively than one can afford is to lose the respect of others.

The street dress is of first importance. A strictly tailor-made gown is essential to a modern woman, and when expense is not to be considered one of these dresses is purchased at the beginning of every spring and winter season.

In winter for the street in the morning a gown of dark cloth, rough or smooth, a hat not too large, calfskin boots and dogskin gloves are worn.

Fine cloth or velvet is worn when going to afternoon receptions in winter, and although light colors and elaborate trimmings are seen in the street, these costumes are more appropriate when driving. White kid gloves and patent-leather shoes are for afternoon dress.

For church a woman's dress should be inconspicuous and not suggest that it has occupied her thoughts, nor that it is worn to attract attention. Large hats in church interfere with the view of those who sit in the rear.

The attire for golf is a short cloth skirt, flannel waist, soft felt hat plainly trimmed. A jacket of red cloth is affected by some persons. In warm weather a skirt and shirt-waist of white duck, a hat of stitched duck or a straw sailor hat, or Panama hat are worn by young girls. Chamois gloves buttoned on the back of the hand, russet shoes with rubber on the soles are worn.

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For automobiling a long, loose coat, heavy gloves with gauntlets, a hat rather small, without feathers, and which will defy the wind, and a large chiffon veil securely fastened are for comfort.

The conventional riding-habit is of black or Oxford-gray cloth, severely plain. The coat is a tight-fitting, three-quarter coat, almost touching the saddle and cut away in front. It is worn over a waistcoat or shirt-waist. The skirt fits the figure and just covers the foot when the rider is in the saddle. Knee-breeches or black tights are under the skirt. A Derby hat, white piqué stock, dogskin gloves, riding-boots and crop complete the attire. The coat is unbuttoned in summer, or coat and waistcoat are discarded. The innovation in riding-habits is the divided skirt for children or very young girls for country use in cross-saddle riding, but it has not found much favor as yet. A loose sack coat is worn with it over a shirt-waist. A black sailor hat is used for riding in summer in the country.

For every function of society held in the daytime dresses high in the neck are worn. When having "days at home" dresses of light-weight cloth or chiffon-cloth in pale colors, silks, crêpe de Chine, or fine woollen fabrics are worn by young women and girls; darker gowns or handsome black gowns by older women.

Tea gowns are not worn at teas, in spite of the name. They are not worn when receiving visitors

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except for a most informal occasion, when an intimate woman friend comes in for a cosey chat, but they are used rarely.

If an informal dinner or dance is to follow an afternoon tea the young girls receiving may wear dresses with an open cut about the throat, thin sleeves or short sleeves with long gloves, but never décolleté dresses in the afternoon.

At dinners, balls, evening parties and in opera boxes low-necked gowns are worn. Married women wear handsome satins, velvets, crêpes or spangled nets. In stalls at the opera high-necked gowns are worn, although low-necked gowns are preferred by some persons.

At balls young girls wear dresses of light, diaphanous materials, tulle, chiffon or crêpe de Chine. A young girl's dress is never very low in the neck. Girls of medium height sometimes prefer dresses to touch or clear the floor. Tall girls look best in trains. Slippers of satin to match the color of evening gowns are worn, or slippers of gold or silver tinsel cloth. No jewelled ornaments are seen on young girls except, perhaps, a string of pearls around the throat. Married women wear their rarest jewels.

It is not yet considered good form to wear gowns cut low in the neck when dining in public. This fashion, which prevails in England, has not met with general approval here. Gowns with unlined yokes of

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lace or chiffon are chosen and hats are worn. Theatre dresses and reception dresses worn at home are very similar and may be of silk, or lace, or chiffon-cloth and are used for dining in public. These dresses have long skirts and are worn when driving, not when on foot, and are covered by long wraps when going to the play. Hats are removed at "the play," as the term is now. A pretty bodice may be worn with a skirt of silk or cloth if one does not wish elaborate attire.

At a day wedding the mother of the bride usually wears a gown of velvet, fine cloth, silk or crêpe de Chine of mauve or gray, and a toque or small hat, if it is a church wedding, and retains her hat after returning to the house.

Bridesmaids' dresses are suggested in another chapter. Bridesmaids wear black patent-leather slippers and black silk stockings. Flower girls or children with short dresses wear black stockings and patent-leather pumps or ties with plain, rather low heels.

Gloves are removed when taking one's seat at a luncheon or dinner and resumed when returning to the drawing-room. Any innovation in turning gloves back and tucking them about the wrist is to be avoided. At a tea-table or when playing cards gloves are inappropriate. At a standing-up supper one may keep on gloves. A hostess wears gloves at an evening party, but not when receiving before a

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dinner or luncheon. At a garden party a hostess who expects to go out among her guests may wear a hat.

For graduating gowns girls wear white organdy, mull, point d'esprit, or soft silk, high in the neck or with a yoke which may be changed for summer evening dances.

For morning wear at home women may use charming negligées, but these must be of the daintiest, freshest sort. Breakfast jackets are of silk, crêpe, batiste or flannel, with lace or embroidery. Gowns in pale colors or black may be of crêpe with chiffon or embroidery, or lawn over silk in warm weather.

Women who have passed their first youth are careful to study the style of dress adapted to their coloring and figure. Materials of the handsomest sort must be chosen by older women. They need not always wear black, although a black gown of velvet, satin or brocade with white lace is always becoming. Lace jabots and collars are appropriate. The avoidance of harsh outlines in details will be satisfactory. Except for a walking gown for utility elderly women should wear long skirts and study long lines in the effect. In summer the materials chosen by older women are foulard, étamine, veiling or dimity for morning use; grenadine, soft silk or black net for evening.

Young women in summer in the country wear white duck or linen skirts and shirt-waists in the

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morning, and in the afternoon, foulard, organdy or batiste.

Of late years flowers have been completely banished from wear. Violets are the one exception to the rule and they may be worn at any time, with any dress.

CHAPTER XXXVII

ACCESSORIES OF DRESS

FANS have played an important part in the world of fashion since the seventeenth century. The noted artists of France often devoted their skill to painting these dainty accessories of evening dress. Any one who possesses an antique fan treasures it in a cabinet or frames it and hangs it on the wall. An heirloom of the sort is too choice for careless use.

The modern fans are in great variety of styles. They are costly as the purse can buy or inexpensive enough to suit the purchaser of modest means. For the bride there are fans of rare point lace set with sticks of pearl. Beautiful fans are painted in water colors on vellum, kid, silk or paper. The Louis XV. style is very charming. The central cartouche contains a figure scene, a pastoral, a graceful mythological fancy or portrait groups. The figures are in the costume of the period with powdered hair. The painting is in tender tints of rose, gray, green and delicate, vaporous blue. The sticks are of mother-of-pearl or ivory, inlaid with gold, silver or enamel and sometimes enriched with gems.

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The Louis XVI. style is somewhat the same, but the figures are more generally enclosed in a medallion, and the spaces between are filled with graceful ornamentation, festoons of flowers, loops or bows of ribbon supporting smaller medallions. Garlands, urns and vases are characteristics of this style of ornament, and the sticks are in fine carving and gilding in various tints. The Empire fan is especially fashionable and is of gauze decorated with spangles of gold or cut steel arranged in symmetrical patterns. White ostrich feather fans with ivory or tortoiseshell sticks are among the expensive varieties.

Very simple fans for young girls are of gauze painted with a spray of flowers or with a design of roses or jonquils outlining the border, which is cut out unevenly, following the design. Fans of black lace or gauze are spangled with steel and inlaid or overlaid with bands of pale-green or ruby-red ribbon; all fans are moderate in size, the small rather than the large fan being the popular fashion.

Parasols are of brocaded silk or satin in Dresden designs, taffeta, chiffon, crêpe de Chine, lace and embroidery. A special fad is to have elaborate and costly handles of ivory, or Dresden miniature paintings, or handles set with jewels or ornamented with coral, lapis lazuli, malachite or onyx.

There is an art in choosing a parasol, and a woman who cannot afford several of these accessories had

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best avoid very fanciful silks of which she may tire, and should never be tempted by cheap lace or perishable chiffon. White parasols are pretty in the country, but they soil quickly and are, therefore, an extravagant purchase, and the very elaborate and ornamental parasols are only for occasional use and are not for town, unless in a carriage. The most serviceable investment is the plain silk coaching parasol with handle of medium length of natural wood; bamboo, fir or thistlewood being favorites. Red and purple are popular colors. The former may be an addition to certain toilettes and a becoming background to a clear brunette complexion. Green is adapted to some youthful faces with fair complexions. Deep blue, garnet and tobacco-brown are useful colors. Purple and heliotrope are apt to fade in the sun. Plain parasols of a soft, good quality of silk wear well and are equally appropriate with a tailor-made gown or a simple cotton or cambric morning dress.

The color of the hair and clearness of the complexion have much to do with the appropriate selection of color in dress. Blue in its deepest tones, and often in its palest tints, is usually becoming to a woman with clear white skin and dark-brown or chestnut hair, while tan, pink, certain shades of violet, dark green and deep red should be equally suitable. A woman with auburn hair, or whose hair has those tints of amber in it which are so beau-

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tiful, may wear yellow if it is used sparingly, and if her complexion has the pure white and delicate red which accompany such hair, and if eyes are deep blue, soft brown or hazel. Although pale colors are usually recommended for women with fair hair and complexion, more character in the choice of a color is often desirable; otherwise the effect is insipid. Dark blues and greens, rich browns and warm grays are suitable, while some pale shades of green, mauve, pink, blue and red may be worn. Dark green often makes an olive skin seem clearer. Colors which may be becoming when worn below the face are not always satisfactory in a hat.

Women with gray hair look well in purple of all shades, gray, and some shades of blue. Black is more suitable for the street. Colors to be avoided by women whose hair is gray are brown and red.

Fashions for wearing the hair and ornaments for the hair are in great variety. The choice for the arrangement of the hair should conform gracefully to the face and features. The tendency is towards large loose waves for the front, sides and back of the head. The hair is worn high in twists, loops, puffs, knots or a figure eight, very few having the classic head and regular features necessary to the low coiffure. The exaggerated and aggressive pompadour is modified, although the fashion is to have the hair stand out around the face.

Shell side-combs and small clasps to hold the re-

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bellious locks at the nape of the neck are popular. Fluffy, rather short hair is not difficult to arrange with short curls on the forehead, and the back hair rolled in three soft puffs fastened by twisted, serpent-like combs at the sides and back. Heavy, long hair may be waved, the front divided and firmly adjusted and the back hair divided in two, each part braided loosely in three-strand braids and fastened securely at the crown of the head, then brought down, turned and pinned with strong shell pins.

Hair ornaments for evening wear are lace bows or butterflies, jewelled and spangled bow knots, large, star-shaped lace flowers, chiffon and lace rosettes, pink roses or scarlet poppies spangled with dewdrops, bandeaux of close-set leaves and berries, wreaths of leaves and flowers, with a knot of flowers in front. With the hair dressed low it is possible to wear more flowers than with the hair high. New ornaments for the hair are quite large. Flower wreaths are combined with velvet bows and aigrettes. The aigrettes are of unusual length and size and oddly arranged to stand up straight or almost at right angles.

Gold-leaved wreaths, tinsel wreaths, with a high spray of flowers at the left side are used. Mercury wings in gold, silver, jet or rhinestones, and jewelled combs are for evening wear.

Girls from fifteen to seventeen divide the hair across the crown of the head, wave the front hair

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and braid it or adjust it with combs, letting the braid or loose hair unite with the braid of the back hair, which is then looped up and tied with a wide ribbon. Another bow of ribbon is tied through the braid at the top of the head.

CHAPTER XXXVIII

DRESS FOR MEN

A MAN who is well dressed is conservative in his taste. He wears nothing that is conspicuous. He chooses clothes of the best material, well cut, and quiet in tone. Every detail of his attire is selected inevitably with a view to the appropriateness of the occasion. He is thoroughly conversant with the fact that a certain austere simplicity in dress marks a man of good taste. He is scrupulously neat, his clothes are well brushed and pressed, his shoes are polished, his linen is immaculate.

When formal dress is not necessary, morning attire may be worn until evening. It consists of a single-breasted sack suit of tweed or cheviot for business or general wear; or a cutaway or English walking coat of black vicuna or worsted, with waistcoat to match, and trousers of different material, striped gray. A white linen shirt with standing or turned-down collar is worn, and an Ascot or four-in-hand tie of dark shade. The hat is a black or brown derby, and gloves are of dark-gray suède or tan dog-skin, and laced shoes of calfskin with heavy soles are

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worn. This attire—sack suit or cutaway—is the proper dress for travelling.

With morning dress men often wear striped colored shirts of madras or linen, always with white linen collars.

An overcoat may be black, dark brown or dark gray, of melton, kersey or undressed worsted or cheviot, single-breasted. Tan covert coats are rarely worn in town, although used sometimes in the country.

A high silk hat should not be worn with a sack suit. It is correct only with a cutaway, a frock coat, or full evening dress.

For all social functions between noon and evening, for weddings, receptions, afternoon teas, for church or for walking, the correct attire is a double-breasted frock coat and waistcoat of soft black vicuna or undressed worsted, or a waistcoat of white duck or marseilles; finely striped dark-gray trousers of worsted or cassimere, white linen shirt with standing collar, a silk Ascot tie or an English square of pearl-gray or red, dull green or purple. Plain colors are preferred. The scarf-pin is directly in the centre of the scarf and rather low. Patent-leather buttoned shoes with kid tops, gloves of dogskin or gray suède and a silk hat complete the costume. A walking stick may be carried ordinarily, and a boutonnière worn for special occasions. This is the dress for all-around afternoon wear for the man who must

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be satisfied with one formal suit. The frock coat in dark shades of gray is very smart, but not so serviceable.

A bridegroom's attire for a morning or an afternoon wedding is the formal dress described, varied only by a white or pearl silk Ascot tie and pearl-colored kid gloves with heavy stitching of the same shade. A boutonnière of white flowers is worn. The best man and ushers are similarly dressed at a day wedding, although at a fashionable function recently the ushers wore dark-red Ascot ties and dark-gray suède gloves, the effect being noticeably sombre.

Some men use the cutaway suit in the daytime for church, informal social calls, or when dining at home.

The cutaway coat, or morning coat as it is called in England, is in favor in summer, taking the place of the formal frock coat. The waistcoat may be of white duck or of one of the fancy mixtures which are usually a feature of the summer season. The four-in-hand tie is the preferred summer fashion.

There is a marked tendency to be informal in attire in summer. Strict afternoon dress is not worn in midsummer in America. In London during the season which reaches into July, men wear frock coats and silk hats at afternoon functions, but the fashion in America is to discard formal dress for the morning coat or cutaway and to wear straw or felt hats, the weather being too warm in summer for formal attire.

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In summer men wear suits of flannel, tweed or cheviot, straw or felt hats, black shoes in town and tan shoes for the country. For golf, tennis, driving or walking in the country they may wear Norfolk suits and golf caps, but there is no special costume for sports or outing expeditions. The preferred dress for tennis or golf consists of white flannel trousers, flannel shirt with linen or flannel collar, and a leather belt. For yachting men wear suits of blue flannel, or any sack suit, tan or canvas shoes with rubber soles.

For riding, sack coats, waistcoats and breeches of tweed and dogskin gloves are worn. Outing caps are for country riding. Derby hats are worn for riding in the park in town.

For automobiling in summer light dust coats of pongee, khaki, or linen are used. In cool weather motor overcoats of tweed are worn and leather caps. Buckskin gloves or gauntlets are worn and goggles are necessary. In winter fur overcoats and caps are for motor use and are of goatskin or coon-skin.

In America silk hats and frock coats are not generally worn later than the month of May, nor do they appear again until September. At country weddings in summer a sensible innovation has occurred on two or three occasions when bridegroom and ushers dispensed with the conventional attire and wore cut-away coats, felt or straw hats. Gloves of gray suède

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are appropriate with this attire, if gloves are used at all.

At Bar Harbor, Newport, Lenox and at country clubs, at outdoor semi-formal affairs in summer, men wear white flannel suits, white canvas or buckskin shoes, and straw, or Panama, or soft gray felt hats. Fancy flannels are also worn, with black shoes. Socks are never of a conspicuous color. Plain colors are used; the lighter shades are worn with tan Oxford shoes. Blue or a color to match the tie are preferred.

The correct dress for all evening occasions, after six o'clock, for dinners, balls, theatre, opera, or evening weddings, is the full evening dress, the coat of black vicuna or fine worsted, faced with black silk, the waistcoat of the same material as the coat, or of white duck or marseilles, double or single-breasted. The trousers are of the same material as the coat and may or may not have a line of braid on the outer seams. A white linen shirt, standing collar, fine white lawn tie, studs of pearl, white enamel or gold, sleeve-links of gold, white or pearl-colored kid gloves with heavy stitching to match, black patent-leather pumps and silk hose are for this attire. The overcoat may be an Inverness, as this slips on easily and is worn only with evening dress. A single-breasted black overcoat may be worn and a crush opera hat or a silk hat is used.

A Tuxedo or dining coat of black vicuna, silk-faced,

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is intended for informal evening wear in summer. It may be worn at home in the evening at other seasons, but it is not proper to wear it elsewhere, unless one is on very intimate terms with the host. A black dress waistcoat and a black silk tie an inch and three-eighths in width must be used with a Tuxedo coat.

If one is sure that his host will not wear evening dress for dinner or supper on Sunday evening it is permissible to wear a frock coat or a cutaway.

It is not allowable to wear a high silk hat with a Tuxedo coat. A Derby hat in winter or a straw hat in summer is correct with such a coat.

Fashion decrees that while a man need not wear an overcoat with a Tuxedo, he must wear one with formal evening dress, or carry one on his arm.

In regard to the cut of a dress coat, "You must never be able to see the tails of your dress coat," said an arbiter of fashion. "If you do, discard the coat." Of hats the same dictator said, "Always wear a hat that is in fashion, losing sight of the becoming."

Gloves are worn in the street, and at the theatre or opera, if accompanying ladies, and at a dance they are obligatory.

CHAPTER XXXIX

THE ETIQUETTE OF MOURNING

THERE has been a decided change within a few years in regard to the wearing of mourning. It is neither so heavy nor is it worn for such long periods as formerly.

Personal feeling, individual opinion and different circumstances must always have an influence on this question. There are some who prefer to conform to the longest periods prescribed by custom, others who adopt the shorter periods, or consult their own ideas without fear of criticism.

Two reasons govern people in wearing mourning; one is sincere grief, the second is respect for the feelings of others. In the first instance, mourning is a protection, a refuge from intrusion, a mark that one has retired for a time from social affairs. Even though people wear merely "complimentary mourning," they should be careful to regard carefully the restraint which it imposes.

In England there are fixed rules about the wearing of mourning, and these are accepted and understood. In America the lack of such absolute regulations causes confusion. The best rule to follow

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is to make mourning deep and definite and then leave it off, rather than make it inconsistent. Frivolous mourning is certainly shocking to the instincts of those who feel sincerity in grief.

Two years is the period for a widow's mourning generally observed in Europe and America. Deep mourning is used for a year or eighteen months, frequently for the entire period of two years, sometimes three. Some widows retain mourning for many years or for life, lightening the mourning, discarding the veil and white border in the bonnet after two years, but continuing to wear black. A small, close-fitting Marie Stuart bonnet is used by most widows during the first year, with a narrow white ruching and long crape veil; a shorter veil during the second year; or the bonnet and veil may be laid aside after a year and a crape hat substituted.

Two years is the usual period of wearing mourning for a parent, a grown son or daughter; deep mourning the first year, lighter mourning the second year. Many persons prefer to wear deep mourning for the entire period. For very young children parents sometimes shorten the period considerably. One year is the period of mourning for a brother or sister.

Six months is the correct period of mourning for a grandparent; three months for an uncle or aunt, although some persons claim that mourning is "not obligatory except for nearest relatives." Much de-

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pende, no doubt, on the degree of intimacy or affection that had existed, but respect should be shown during a suitable time. Black may be substituted for deeper mourning and seclusion from society observed.

A young girl under twenty does not wear a crape veil for a parent. Her hat is of crape or chiffon, or black straw trimmed with crape or ribbon, with a veil of chiffon, or a net face veil bordered with crape. If a girl marries after a year of mourning it is allowable for her to leave it off. If the time of mourning has not expired a girl may have a very quiet wedding, with only relatives present, and may wear a white dress, but continue to wear mourning until the period of mourning is over.

A widower is supposed to wear mourning for two years. There is greater latitude allowed men in regard to mourning or remaining in seclusion, possibly because business and other affairs necessarily demand that they mingle more in the world. A widower who follows conservative laws wears a deep band on his hat. Men wear hatbands varying in degrees of width for parents, children, brothers and sisters, and the same rule is followed for near relatives of their wives. Six months would be the shortest time of seclusion from society or the theatre for a widower; a year the shortest period to elapse before a second marriage. A son would wear mourning for a parent for at least a year.

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The conventional periods of wearing mourning for the relatives of one's husband are, according to an English authority, the same as for one's own relatives, but in America this custom is not observed. Circumstances must decide the choice. While it is not in good taste to assume deep mourning garb for persons one has not known intimately, it is proper to wear black for a time for the parents of one's husband and to refrain from going in society.

A member of a family wishing to appear at a wedding should lay aside deep mourning for the event and while dressed in black try to do away with a sombre effect.

The fact of being in mourning does not exclude any one from sending a gift for a wedding, birthday or other occasion.

If it is one's preference not to wear crape or deep mourning, all black should be worn. If, after the death of a near relative, one wears colors, makes calls and attends social functions, it must inevitably follow that one will be considered heartless. If averse to following the strict rules for wearing mourning, one can refrain from participating in social life until a proper time has elapsed.

Fashions in mourning head-gear have changed most completely. Hats are now substituted for bonnets and the veil of crape or silk veiling is arranged to fall in long, graceful folds at the back. Even

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widows in first mourning wear hats, although many prefer the conventional small bonnet.

Conservative persons who object to fanciful shapes and trimmings of hats, select the turban shape with folds of crape around the brim and the veil fastened in folds at the back. With this is worn a face veil of net bordered with crape. Crape veils are not worn over the face except at funerals, although many persons prefer to use a veil in this fashion for a few weeks, and there are ways of arranging a veil on a hat so that it may fall over the face or be thrown back, if desired. Although crape veils are considered the most correct mourning, silk veiling, or even nun's veiling may be used, the silk veiling being especially light in weight. In summer a net veil bordered with crape is frequently used pinned back on a hat in graceful folds, falling half way down the back.

The fancy mesh face veils are occasionally seen bordered with a fold of crape. Dotted veils are not used in deep mourning.

The white crape facings on hats according to French mourning are not generally adopted here, although occasionally seen.

Black furs are worn; fox, lynx or varieties of Persian lamb. Furs having a tint of brown or gray are not permissible. An exception is made in sables, these rare and costly furs being used in deepest mourning.

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Materials used for dresses are of dull finish, either wool or silk, henrietta cloth, cheviot, veiling, crêpe de Chine and other lustreless fabrics. In summer there are many thin materials in silk or cotton.

Crape is used as a trimming in the first period of mourning, the most conventional rule being crape bands on skirts, or a deep band of crape half way up the skirt. Little coats are profusely trimmed with crape. Jet trimmings are incongruous, but dull jet may be used.

It is a provincial custom to put a black band on a sleeve of a tan jacket. This is not mourning at all and marks a person as ignorant of correct usage.

Black and white combinations are not deep mourning. In warm weather all white or all black may be used, but not a mixture.

Gloves of suède or glacé kid are worn. Patent-leather shoes or black satin slippers are not correct mourning. Dull finished material is used.

The transparent sheer white lawn turnover collars and cuffs were at one time used exclusively by widows, but are now worn by any one in mourning, the only distinction being that they are narrower than a widow's collars and cuffs. No embroidery of any sort appears on these collars and cuffs.

Plain hemstitched handkerchiefs are used, not black-bordered handkerchiefs.

Ostrich feathers, gold jewelry, lace and velvet are not appropriate in mourning. Pearls or diamonds

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are worn. Colored jewels, even as rings, are not correct.

Cards or notes of condolence are acknowledged by sending one's visiting card with mourning border in envelope to match, and writing across top of card:

With grateful appreciation of your kind sympathy.

Another form is to have a card engraved for the purpose, thus:

*Mr. and Mrs. Howard White
acknowledge with grateful appreciation
the kind expression of your sympathy*

Or, "Mrs. Blank and the Misses Blank, etc.," or, "Mr. S—— wishes to express his grateful acknowledgment of your kind sympathy in his bereavement." These cards are about five and a half inches long by three and a half wide and have mourning border.

An old rule was that several months should elapse before sending cards in return for calls or cards of sympathy. The prevailing custom at present is not to delay in this duty. Three or four weeks is the average time within which to send cards.

It is courteous to write notes to friends who have sent flowers.

Visiting cards with mourning border in envelopes to match are sent in acknowledgment of invitations

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to church weddings, receptions, etc. An invitation requiring a note of reply should be written on note paper with mourning border. This makes obvious the reason for declining.

Persons in mourning do not go in society, nor do they receive formal visitors. Visits are not made except among relatives and very intimate friends and then not during the conventional hours for visiting. When persons wish to re-enter society, they begin to leave cards on friends and acquaintances to indicate their intentions.

Many persons in mourning go to concerts, readings, and matinées, after some months have passed, although the more conservative do not frequent matinées. Some persons are so constituted that they need diversion or they become morbid. One must judge for one's self about the period of seclusion and remember that it is not always the most formal mourning that is the most sincere.

Friends who live at a distance are informed by telegrams or by notes that a death has occurred in a family, or marked copies of the local newspapers may be sent containing a notice of the death, or notices may be published in the newspapers in cities where the friends live.

Cards should be removed from all floral pieces received at a funeral before placing the wreaths, etc., in a room where services will be held, or before sending the flowers to a church or cemetery.

CHAPTER XL

THE EMPLOYEES IN A HOUSEHOLD

A SECRETARY is a daily visitor in some households, where a large amount of correspondence must be cared for. Invitations must be replied to, or addressed, and there are numerous letters in the daily mail asking interest in some new charity, or requesting aid or interviews. Often a woman of society has serious occupations beyond the mere whirl of amusement. She may be connected with work of a philanthropic nature and her official duties, or committee work, entail a constant correspondence, of which a secretary must take charge. The duties of a secretary may include keeping household accounts, filing bills, balancing a check book and keeping it in order, making out checks for her employer's approval and signature. Every morning the secretary comes for a stated number of hours.

A companion is not often required in a house, except in the case of a semi-invalid or an elderly woman living alone. The duties of a companion vary according to circumstances, but, as a rule, she would be expected to read aloud well, converse

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pleasantly, to be tactful, and to know when to talk and when to be silent and when to efface herself. She must be well-dressed in the appropriate style of any well-bred woman. It may be that she would be expected to fill social duties, to assist in entertaining, to attend to general correspondence, do shopping and be an experienced traveller.

In a household where there are many servants to direct, a housekeeper is essential. Twelve or fourteen servants are frequently employed in large houses in New York, Newport, Lenox and elsewhere, and the personal supervision of the house would be impossible to a woman occupied largely in social life, therefore the responsibility devolves on a housekeeper. The qualifications of a person in a position of the sort are executive ability, self-control, decision, and good judgment. She must be systematic and strict; with a keen sense of justice towards all those under her supervision, with an unfailing sense of conscientiousness towards her employer, whose interests she represents. She must be discreet and never annoy her employer by reporting trivial details, yet keep her informed of important matters. The menu each day may be made out by the housekeeper and submitted to the mistress of the household for examination, approval or changes and then given to the cook, but, if a chef is employed, it is his duty to prepare the menu and send it to the employer for approval or

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alteration. Orders in regard to this important matter are taken early in the day. Verbal directions may be carried by the housekeeper to the cook. Lists for marketing and for the various tradesmen are written by the housekeeper, whose duty it is to make a memoranda of whatever may be needed. She inspects pantries and cellar, to see that everything is in order. She has charge of the household linen, and gives it out each day and selects the fine damask to be used for dinners. Her duties may be to superintend the assorting or arranging of the flowers which arrive regularly from the country greenhouses of her employer, although the care of the flowers may be relegated to the butler or housemaid. The housekeeper supervises the women servants and inspects the bedrooms to see that the maids have cared for them properly and that the rooms and private bathrooms for invited guests are in order and to see that note paper, ink and pens are on desks, and towels, soap and matches are in their respective places. Her other duties are to open and prepare the town and country residences of her employers in the different seasons. For this she has the assistance of servants and workmen and upholsterers. In a large house a housekeeper has her own sitting-room and a private bath adjoins her bedroom.

A lady's maid has entire charge of the wardrobe of her employer; must take out gowns and

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put them away and keep all clothing in perfect order and repair. She prepares the bath for her mistress in the morning, assists in all the various dressing for the day and evening, finds all belongings, shoes, gloves, veils, etc. She must be a skilful hairdresser. She keeps the toilet table in order, and polishes the silver. Skill in packing trunks must be one of her accomplishments.

Where there is a young girl in a family a lady's maid is expected to attend her when she goes to evening parties, accompany her to the dressing-room and await her there, or return for her later. If she does not go with her, she must await her return home and be in readiness to assist with undressing and to brush and comb her hair.

A lady's maid waits on guests who may be visiting her employer and who have left their own maids at home. She offers services to newly arrived visitors, unpacks trunks and distributes their contents and willingly shows any needed attention during the visitors' stay, her reward being a fee at the close of the visit. A lady's maid wears a neat, black dress and is not obliged to wear an apron except for her own convenience.

One of the qualifications of a butler is to have good height. He is expected to have a dignified mien, an impassive manner and an unchangeable expression of countenance under all circumstances. He must be clean-shaven, as are all men-servants.

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His attire in the morning is a morning or cutaway coat. In some houses the employer furnishes the butler with a suit of dark cloth for morning wear. After luncheon he wears the regulation evening dress, but, if a formal luncheon is in order, he must wear his evening suit. The butler is responsible for the silver and other property put in his care. He has charge of the wine, yet the master of the household usually keeps the keys of the wine closet and gives orders as to what is to be taken out for the day. A butler is supposed to have good judgment of what the other men-servants who are under his control should do. He understands all the arrangements of the table; the carving of the meat devolves upon him and the proper service of each meal.

The dress for the second-man is a livery which varies in different households but is in good taste if of dark-green cloth, the coat having brass buttons, the waistcoat of finely striped livery-vesting, of black and yellow, or black and white. The livery is worn in the morning as well as in the afternoon and evening. A third and a fourth man are often employed and livery of the same sort is provided for all. In some houses the second, third and fourth men wear in the afternoon what is known as a "footman's court-livery," the more pretentious dress being velvet knee-breeches, black silk stockings, patent-leather pumps and gilt buckles,

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waistcoats of scarlet cloth and black dress coats with cross-cords and brass buttons.

A butler is always called by his surname, other men-servants are called by their Christian names.

Where a second-man is employed, one of his duties is to answer the front door bell. When he is out the butler attends to it. The second-man assists the butler in every way, lays the table, clears it, washes silver, glass and china and cleans silver.

The livery suitable for a boy, or "buttons," who may be employed in a club, or in a physician's family, to open the front door, is a short jacket with small metal buttons; trousers to match the cloth of jacket. Dark blue or dark green are preferred colors. A waistcoat of striped livery-vesting in black and white or black and yellow may be worn.

In families where there are very young children and where expenditure is not to be considered, a trained nurse is often at the head of the nursery and wears her regular uniform.

As a general rule, a child's nurse wears a black gown, and small white apron and no cap. She may in the morning wear a neat cambric dress with a plain white apron. When going out to walk with the child, or in travelling, she wears a black dress and jacket and a plain hat. An apron is not usually worn in the street by a nurse, but this depends upon the wishes of her employer. In travelling she need not wear an apron unless it is

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necessary to protect her dress, but as soon as going to a hotel to stay, and removing hat and jacket, she should wear an apron, as she is then to dress the same as home. Some employers prefer to have a nurse wear a dark-blue cashmere dress, and a recent fashion is to have this style of dress for street wear in winter with a long, loose blue cloth cloak, black velvet bonnet tied with broad black ribbon strings, a large white apron, deep white linen collar. When such a uniform is exacted it must be supplied by an employer.

The cleaning of the drawing-room and library, the care of lamps and bric-a-brac devolves on the parlormaid, who also superintends the cleaning of bedrooms. She is in reality the head housemaid and has her assistants. The housemaid or chambermaid has charge of the bedrooms. The dress of parlormaid and housemaid is the same as that of a waitress.

A laundress in a large house has an assistant, and superintends the work, her part of the work being chiefly the fine and elaborate articles and costly house linen. The rest she assigns to her assistant.

The chef in a household is supposed to be an artist in his line of work. He is a personage of importance, and rules as an autocrat in the kitchen. If a large dinner is given he has an assistant cook.

Always there is a kitchen maid in any house

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where a number of servants are kept or where much entertaining is done. Her duties are to assist the cook in all minor matters and prepare the meals for the servants. In very large establishments an extra maid is employed to attend to the serving of the meals in the servants' dining-room.

The livery of coachman and footman is of the color to match carriage linings, or established family colors, shades of dark green or claret or brown being favorites. The livery coat is single-breasted. Buttons of brass may have the crest or monogram of the employer. Trousers to match the coat are worn or breeches of white buckskin or cloth, with boots having boot tops of tan or white leather. Silk hats are worn. When a family is in mourning it is customary to have the livery of black.

In winter Russian overcoats are provided for coachman and groom, with collar and cuffs of Persian lamb, and heavy cords and loops across the breast of coats. Mackintoshes and storm hats are for use in bad weather. Out-of-town, more informal livery, for summer, may consist of a sack or cut-away coat, with breeches and leggings and a bell-top or Derby hat. The livery is of tan or gray tweed.

Certain conventionalities are always observed when a lady is going out. The butler opens the front door for her. If her carriage is at the door the footman stands on the pavement in readiness to open the carriage door. If there is no footman,

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the butler must go down to open the carriage door. If there is a footman, he holds the fur lap robe in winter while awaiting his employer and adjusts it carefully when she is seated in her carriage. He closes the carriage door, receives the order to give the coachman, touches his hand to his hat with a quick but respectful movement and springs lightly on the box beside the coachman. Arriving at the destination he takes the cards of his mistress—if she is on a round of visits—rings the front door bell, and, after ascertaining whether the lady called upon is at home, returns to the carriage to give the information. If she is at home he opens the carriage door for his mistress to alight, and stands on the pavement to await her return, even though the coachman must drive away to make room for other carriages.

A coachman keeps his attention fixed on the horses, and maintains a rigid demeanor. If his employer makes a remark to him before entering the carriage, or gives an order, he touches his hat respectfully.

Coachmen and footmen when on the box sit with their knees bent and feet drawn back rigidly.

In more simple households, where no men-servants are kept, there may be two, three, four or more women servants. A waitress who is expert understands the correct serving of dinners and luncheons, the carving of meat, making of salads, and serving of wine.

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In the morning, a waitress wears a neat cambric dress, fine black and white stripes being the preferred fashion, a white apron and cap.

The proper attire for a waitress in the afternoon and evening is a black dress, white apron with bib and shoulder-pieces, white linen collar and cuffs, black ribbon tie, small white muslin cap and black bow, all except the dress being supplied by the employer, who sometimes supplies the black dress also if she demands that it shall be worn. This attire should be put on at the luncheon hour.

It is important to instruct a maid how to open a front door properly, how to receive cards and to distinguish between a visitor and a messenger. A door should be opened wide, as though the person arriving were welcome. The maid should have a small tray in her hand on which to take cards. If the hostess is not at home, the maid should say so, in reply to the visitor's inquiry. If she is at home, the maid should usher the visitor into the drawing-room and take the card upstairs to the hostess and return and say to the visitor, "Mrs. Dash will be with you in a few moments."

When a messenger calls, he should wait in the hall while the servant takes a note or message to the mistress.

A waitress opens the house and airs the halls in the morning and may dust rooms before breakfast. After breakfast she clears the dining-room and

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takes all the dishes and silver into the pantry to wash. She must not wash dishes or silver, between courses, while the family are at table. She cares for the lamps and lights them in the evening and draws down the window shades.

The housemaid arranges the bedrooms for the night, removes spreads, turns down blankets and sheets neatly on beds, and brings iced water.

In a simple apartment where but one maid is kept, her employer very wisely insists on careful serving and waiting, and neat dressing. A maid who is self-respecting and has pride in her work and service will be dressed neatly, according to the usual rules for the dressing of a waitress, except that she is not required to put on her black dress until after luncheon, or about three o'clock, unless invited guests are expected at the luncheon hour. A considerate employer plans the work with thorough system, and attends herself to such details as arranging flowers or candles for the table.

Well-trained servants do not speak unless spoken to without saying, "I beg your pardon." They answer, "Yes, sir," or, "No, madam," when replying to an order or an inquiry. They do not enter a bedroom without knocking. They bring cards, letters, or small parcels on a tray.

Personal neatness is an essential qualification in a servant. Any permitted carelessness of attire is a reflection on the employer. Thin shoes should

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be worn by servants, who should be taught to step lightly.

A servant should be alert to answer the bell, and be civil and respectful in manner. When a visitor is leaving a servant should be in the hall to open the door.

The mistress of a household is largely responsible for the manners of her servants. If she is dignified and self-controlled she commands respect. Familiarity with servants is not only a fatal error but not good form. Another mistake is in changing orders or appearing irresolute. Orders given must be carried out and insisted upon. A wise employer is inflexible, just and always considerate.

When engaging any servant, it is necessary to state plainly what duties and dress will be required, what wages will be given, and how much leisure or time for going out will be allowed. It is important to have a positive understanding in every particular.

CHAPTER XLI

HINTS FOR YOUNG GIRLS

WHILE there are absolute rules which govern social customs in large cities, it is possible that these rules are modified in some small towns; yet there are definite lines of conduct which must regulate in a general way the behavior of all who are growing into young womanhood.

It has been very truly said that "any point of etiquette if brought to the bar of common sense would be pronounced reasonable and proper." Many persons who are striving to learn the correct thing to do are strangely oblivious of the fact that the conventions of society have good reasons for their existence. These conventions are not arbitrary, tyrannical and meaningless rules, but represent a sensible code of manners as well as the refinement, culture and graces of life.

One of the important demands of the best social life is that young girls should be properly chaperoned. Parents consider their daughters very precious treasures to be protected from the appearance of being in a false position, or from being forward, and

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they guard them from the least touch of scandal or gossip. Young girls are brought up to know that many of the proprieties of life are for their own protection, and so thoroughly do they understand the restrictions that they themselves would feel decidedly uncomfortable if placed accidentally in any position which might give an erroneous impression as to their knowledge of the rules of good form.

Girls do not go about alone with young men to theatres or evening parties, neither do they appear alone with men at restaurants or other public places, nor do engaged couples travel about alone, nor do girls "go on excursions" with men or allow them to pay their expenses.

Mothers cannot be too careful of their duties in the guardianship of their young daughters. This does not imply any doubt as to their trustworthiness, but the world is neither a lenient nor a kind judge; society demands that certain laws for conduct be observed, and if they are disregarded the parents must get the credit of being ignorant or sadly indifferent, or the daughters of being reckless, forward and rebellious. There are few things so precious and sacred as the reputation of a young girl.

A mother is the natural chaperon of a daughter. If she cannot accompany her always she can, at least, be sure that the daughter is under proper and dignified protection. Many annoying complications would be avoided if parents and young people in

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small towns realized the wisdom, the dignity and the need of following the established rules of the social code. In many parts of the West and South society may grant a girl the privilege of visiting places of public refreshment or amusement alone with a young man, or of accepting his escort to or from an evening party, but this is contrary to the code of good form in the best social life of Eastern cities.

Parents are strangely indifferent who permit their young daughters, who are mere school-girls, to indulge in flirtations which may seem harmless and yet which rob girls of much of the youthfulness and simplicity of heart so well worth keeping.

A girl cannot be too reserved about corresponding with men, exchanging photographs or rings. She will be liked best if she does not give presents to men and if she is not in haste to accept attentions, nor too lavish in her companionship. She must remember that she cannot accept gifts other than flowers, bonbons or books from a man who is not a relative or to whom she is not engaged to be married. When engaged, she may accept jewels from her fiancé, but never may she accept any article of apparel.

It is not to a girl's credit or advantage to assume control at home in social matters or seem to push her parents in the background.

A girl who is the eldest daughter and has lost her mother may take the mother's place as far as possible in the household. When her younger sister's friends

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call it may not always be obligatory for her to receive them, if her sister is at home, but they should, when making a first call, inquire for her, and on that occasion she should see them. The father of the family is, under the circumstances, the proper person to decide the question as to what young men may call on his daughters.

Respect for parents and elders holds firmly among the nicest girls and in the best social life. Parents assume the right to issue invitations and receive guests.

A well-bred girl does not permit men to think they can make her acquaintance in any familiar way. If they wish to know her, they can ask a mutual friend to introduce them properly at the first opportunity.

If a man is introduced to a girl at the home of one of her friends it is to be supposed that he is not an undesirable acquaintance, and there might be no objection to asking him to call, but it is best not to do so on the very first occasion of meeting him.

It is not proper for a girl to give her card to a man, even by way of reminding him of her address. If he really cares to call he will remember the address. It is better to have a few very nice men friends than a long list of acquaintances. Quality, not quantity, is what counts in friendship.

There is no harm for a girl to mention to a man when she is at home to friends generally; but it is not good form for her to suggest a time when he may

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find her alone, as if she were anxious to monopolize his attention.

A girl should be careful to have her friends meet her parents, otherwise she is in a false position and may give the impression that there is some reason for avoiding the introduction.

If a man calls to see a girl, it would be cordial of her mother to say, informally, "We are always at home on Friday afternoons," or something of the sort, as an indication that he will be a welcome visitor.

Although evening visits are out of fashion in the large cities they are customary in smaller towns. It may not be necessary for a mother to remain in the drawing-room during the entire evening when young men call on her daughter, but she should welcome them when they arrive, and she may remain in an adjoining room and be there to take leave of guests.

A girl's card should never be sent to a young man. It is best to write "With Miss Brown's compliments," on an invitation to graduating exercises, or send the invitation with a note.

Young girls may feel sure that it is not from any lack of confidence in them, or with the intention of depriving them of amusement, that many of the suggestions included here are offered; but from a sincere wish to point out the acknowledged standards of social life and the rules girls had best follow for their own interests and happiness. Men prefer the girl

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who is womanly and gentle. They may like to amuse themselves with the jolly, free-and-easy girl but they do not admire her. It is in the nature of man to prefer what he seeks rather than what seeks him. He wearies of a girl who is lavish in notes or gifts, who calls him by telephone and shows eagerness for his society. He likes what is difficult to win, not what may be had for the asking.

In commenting on rules of conduct for girls a sensible person has said, "Nothing is more winning in a girl than a pleasant bow, a gracious smile given to young and old. Impress on a girl the importance of making herself agreeable to older persons, remembering that much of her enjoyment may be derived from them. See to it that she is not the first to arrive at a ball or the last to leave."

CHAPTER XLII

FOR THOSE IN SMALL TOWNS

TO a young married woman making her home in a new place the problem often presents itself of how she may retain the interest of her new acquaintances. In all probability she has left a large circle of friends in her old home; she misses their companionship and finds it difficult to adjust herself to changed conditions. After a certain time her husband's friends who have received her wedding cards have called, and she has returned their visits; and it may be that she has been the recipient of hospitalities from a few people, yet has never returned their civilities, and there follows a long period of social inactivity when she begins to realize that an effort on her own part is needed. It is certain that no young married woman can afford to believe that she can have all the attentions of society without doing anything in return.

A newcomer in a town frequently engages in some kind of charitable work, which throws her among congenial associates. This does not necessarily mean insincere effort. There is no reason why

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the labor may not be one of love and at the same time bring one in touch with pleasant people in work on committees.

It requires really much tact, cleverness and energy for a new resident in a city, or even in a country town or neighborhood, to keep up a position, especially if she has not large means at her command, yet much success may be attained in a quiet way and much pleasure given by simple entertainments.

The new resident cannot, of course, make advances to those who have neither called nor invited her to their homes, even if they are neighbors. A new resident in a town or village must not appear in haste to make acquaintances and must not make advances to old inhabitants. In regard to inviting to a card party those who have called but not entertained the newcomer, much depends on whether they are really friends or merely acquaintances, and whether or not they are in the habit of entertaining. If they entertain others, it would, of course, be proper to wait for them to make advances, but if they live quietly, and never entertain, there might be no objection to having them first, provided the newcomer knows them well.

It would seem polite for the people whom a newcomer may meet at the houses of acquaintances to say they will give themselves the pleasure of calling, that is, if they know that she is a stranger. One may be cordial in meeting the advances of others,

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yet never persistent, and one can have a manner which is far from indifferent yet entirely dignified.

In regard to entertaining it is a mistake for a novice to attempt to give something very original. It is in better taste to keep to the usual conventional forms until one becomes an experienced hostess.

Cards for an afternoon tea may be sent to one's general acquaintances, and there are various inexpensive ways of entertaining those from whom one has received special hospitalities. Evening card parties are much the fashion; luncheons for one's women friends; small dinners of six or eight congenial people are not difficult. In all cases husbands must be asked with their wives, unless the party is exclusively for women.

In the country, or in a country town where one has ample grounds, nothing is pleasanter on a summer afternoon than a garden party, to which general acquaintances may be bidden.

It is not customary to call on or to send cards to people living in the neighborhood when one moves into a new street. In small towns the residents sometimes call on a newcomer, but in large cities this is, of course, an unknown occurrence. The only reason for calling on a new resident should be that one has been asked by a mutual friend to do so. If neighbors call, one should return their visits as early as possible, but this exchange of visits need not lead to any but a formal acquaintance unless desired.

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When moving to a new place where one has friends cards may be sent, with address, to the friends who reside in the town, with the date for one's afternoon for staying at home written or engraved.

A woman may ask the clergyman with whose church she has been connected in a former place of residence to give her a letter of introduction to the clergyman whose church she expects to attend in the town where she is a new resident. If she does not wish to ask for a letter of introduction, the best way would be to wait until after a church service and speak to the clergyman in the vestry room, introducing herself and explaining that she is a new resident in the town and wishes to belong to his church and interest herself in church charities. Or she might call to see the clergyman at some time when she knows that he can receive visitors. The clergy usually have regular hours when they may be found at home or at the parish house.

Etiquette requires that parishioners call on a new clergyman or his family. If he is a married man, the ladies of the parish call on his wife. If he is unmarried the ladies do not call, but the men of the congregation call. It is usual to give a reception so that the new rector and his wife may meet the parishioners. The reception is given by the wardens and vestry or by some other prominent members of the parish. Hospitalities are offered to the newcomers, invitations to dinner, etc., are given, and an

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effort is made to make them feel welcome in the parish.

It is well to follow the customs of the place where one lives rather than try to establish rules which may not be understood. This is advisable, especially for a new resident in a town. Certain rules, however, which are well established in regard to the conventions of calling are recognized everywhere, and to neglect them is discourteous. These are fully explained in other chapters. Visiting in a large city and visiting in a small town are very different affairs. In a large city visiting is often accomplished in a perfunctory way. In small places it is a pleasant recreation.

If a household is a very modest one and a member of the family should open the door a visitor may say, "Please say to Mrs. B. that I am here." And may then lay her card on the hall table when entering. If Mrs. B. is out, one may say, "Will you be so kind as to tell Mrs. B. that I was sorry not to find her at home?"

In small towns or country neighborhoods evening visiting is allowable. Friends are likely to know of each other's engagements in small places. One can be particular not to be guilty of any intrusion.

The young man in a small town is apt to err in certain important points. When making a call he forgets to take off his overcoat in the hall and leave it there with his hat. If he makes the fatal error of

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going into the drawing-room wearing his overcoat, he should remind himself that this is incorrect and go out into the hall, take off his overcoat and give it in charge of the servant, or leave it in the hall. Never must he lay his overcoat on a chair in the drawing-room.

The giving of "showers" for a bride-elect is a provincial fashion, and one which cannot be commended, but if a friend wishes to give a "shower" informal notes of invitation may be written indicating what the affair will be. When guests arrive they are asked to place their gifts on a table. Later in the evening some one who is clever may be chosen to present the offerings to the bride-elect, by making a graceful or witty little speech when handing each package to her. She opens the package and displays the contents to the assembled guests.

A Kaffee-klatsch is a German custom and enjoyed in country towns. The guests are invited to bring their work and sit and gossip. They may be asked to remove their hats, if it seems more sociable. After an hour's talk refreshments are served in the dining-room. Hot coffee is, of course, the chief article, and with it are served apple, caraway, citron and coffee cakes.

When sending wedding invitations it is allowable, although chiefly favored in smaller towns, to indicate by an enclosed card where the residence of a bride will be, thus:

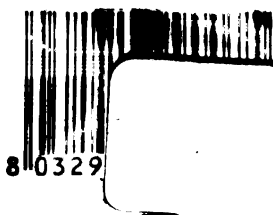
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*At home
after the first of May
at 300 State Street,
Albany, New York*

It is not permissible to give the name on such a card enclosed with an invitation, for the reason that a bride-elect is not yet entitled to a change of name.

It is provincial to say, "No cards" in a marriage notice.

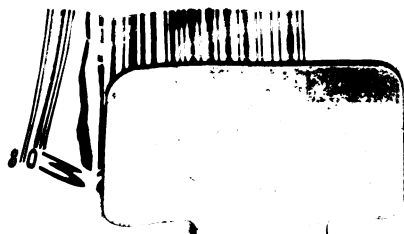
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